Guillaume de Beaurepaire

MOSUL HEART-TO-HEART

An architect's appeal to revive the city's endangered heritage

MESOPOTAMIA

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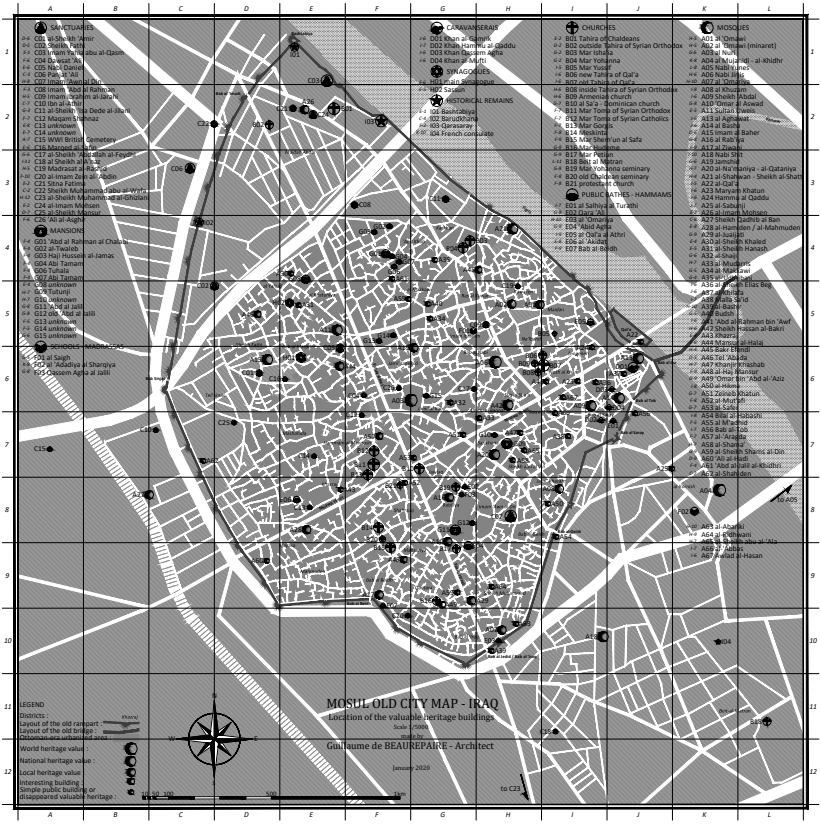
«Because no-one here below accomplishes anything;
The worst humans are like the best;
We all wake up at the same point in the dream.
Everything starts in this world and ends somewhere else»

Victor Hugo
The Sadness of Olympio, Rays and Shadows

MAP OF THE OLD CITY OF MOSUL

SHOWING THE LOCATIONS
OF THE HERITAGE BUILDINGS STUDIED



View the map in more detail:
www.mesopotamiaheritage.org/wp-content/uploads/2021/07/PLAN-MOSSOUL-20210602-CARTE.pdf

PREFACE

HOW MOSUL CAME INTO MY LIFE

BY GUILLAUME DE BEAUREPAIRE,
ARCHITECT, AUTHOR

Before 2014, I didn't really know anything about Mosul. I knew the city was in Iraq, and was familiar with the words "terror attack in Mosul", a headline I had read in the newspapers left on the seats of the Paris underground. I am sure I was not the only one. Except for the Assyrian period, the fate of Mosul has been one of an eternal border-land, an intermediate space. Indeed, the etymology of its name is the "linking point". Paradoxically, it is ISIS who put Mosul on the world map, when it became the largest city to be taken over by the terrorist group in the summer of 2014. They were responsible for the worst destruction the city had ever seen in its entire history.

When you are born in Normandy in the year of the first Gulf War and you are just 12 years old at the time of the fall of Saddam Hussein, you obviously have no chance of having experienced the lively city of Mosul as those who love the city describe it with a twinkle in their eye. Instead, you build up a very incomplete picture of what this city must have been like, from pictures, carrying out your own investigation. You meander through the empty streets with a heavy heart like the poet:

Sweet souls that shrink from chaos vast and etern,
Essay the wreaths of their faded Past to entwine,
The sunset drowns within its blood-red brine,
Thy thought within me glows like an incense urn.

Evening Harmony (4th verse),
Charles Baudelaire
in Cyril Scott, *Baudelaire: The Flowers of Evil*
(London: Elkin Mathews, 1909)

This story begins in July 2014, when my curiosity was piqued by a desire to see for myself this place the whole world was talking about. My youthful ideas being rather beyond my means at the time, in September I decided to hitch-hike to Iraq. There is no better way of understanding the connections, and indeed the disconnects, between one place and the next, than to travel overground, speaking to the drivers who are happy to share part of their journey with you. At this point my ignorance about the place I had made my destination was almost total. Over a period of five days, I travelled from France to Turkey. I passed through Germany, Austria, Slovenia, Croatia, Serbia and Bulgaria before reaching the city of Istanbul which I crossed on foot in the middle of a storm, whilst waiting for the sun to come up. I decided to continue by bus. It was when I realised that I was frightening people with my plans that I started to have some doubts about my endeavour. When I told people I was heading for Urfa, the ancient city of Edessa, not far from the Syrian border, they

became wary and cut the conversation short. At the bus station I paid for my ticket and found myself sat next to another young foreigner, about the same age as me. He was from Pakistan, fresh off the plane from Islamabad, and was also heading for Urfa. I very quickly understood why he was making the journey. For the full 24 hours our trip lasted, he remained prostrate, ate nothing, got off the bus as little as possible and prayed in whispers. He was afraid, it was palpable. And I was afraid people would think I was like him. In the middle of our journey, a policeman boarded the bus checked our passports and we both continued unhindered our journey south east, towards our destination just fifty kilometres from Kobani where the fighting was raging. My trip ultimately took me all the way to Erbil, I physically couldn't go any further!

I only really settle in Iraq in February 2017, when the liberation of the city was already underway. A newly-qualified architect, my first job is to map the villages which had already been liberated in the Nineveh plain, to the north and east of the city. The local population had not yet returned, I go from home to house via the streets or across the roofs, trying to understand the dense entanglement of properties in the old parts of the villages. At this time, Mosul is just a distant but noisy horizon, from which emanates the deafening sound of bombs dropping throughout the day. The Iraqis follow the battle live on television. I can't understand a word of the commentary, all I see is the fixed image broadcast from a camera placed in a street filled with smoke, trembling

with every explosion. I skirt around the city, never entering it until the spring when I set foot in the eastern part of the city for the very first time. From the bridge over the Khosr, I photograph from afar this strange, oversized minaret standing tall above the smoke-filled horizon of the old city. It was the famous leaning minaret of the Al-Nuri mosque. I would never see it again. But I make sure to keep that slightly blurry photo of this unexpected silhouette, which may well have given the city its alternative name - Al-Hadba - the hunchback. At the same time, I am tasked with rebuilding the mausoleum of Mar Behnam, located around thirty kilometres south-east of the city, not far from the ancient ruins said to be of Nimrod. The work lasts for almost two years. I oversee this project at the request of the NGO Fraternité en Irak, which in turn receives funding from ALIPH, authorised by the Syriac-Catholic Bishop of Mosul, owner of the site, assisted by Abdessalam Al-Khudeidi, a retired archaeologist and resident of Baghdede, where I was also living, and with support from the SBAH (State Board of Antiquities and Heritage). I had the good fortune to oversee the day-to-day work on the site, with plenty of time to make decisions on the ground and to work autonomously, in collaboration with the tradespeople doing the work. This experience plunges me into the culture of Iraq and gives me hands-on experience and understanding of the construction methods and architectural forms in the region.

Mosul is liberated from ISIS on 9th July 2017. It is only after this date that I begin to discover the old city, at first entirely deserted

and filled with rubble, but then changing with every month that passes. Through the various missions I am assigned to identify and even restore buildings in the old city of Mosul, I am lucky enough to make my way through the city not in an armoured vehicle, sirens blazing, cut-off from my surroundings, but in a perfectly ordinary car, caught up in the heavy traffic crossing the Tigris, at the same pace as everyone else. I often have the pleasure of walking through the city, usually with a guide, sometimes with one of the workers, answering any questions they might have and asking in turn anything I want.

This is how I discover what a city destroyed by war actually is, the blocked streets slowly cleared for use, the rubble mixed up with everyday objects, burned out cars the colour of rust, the misshapen metal reinforcements that precariously hold up the unstable remains of a concrete slab. Mosul 2018 is the colour of the dust that blows in from the plains, coating the walls, the streets, the interiors and exteriors exposed on all sides. With the first winter rains, this dust turns into mud, clinging tenaciously to everything it touches, forming muddy puddles around which the multitude of mopeds on the road twist and turn. It is the devastated homes, gutted by bombs, with covered passages created between them running parallel to the road. I enter them like a thief, in respectful silence. Opposite the iwan, stands the courtyard, cluttered with objects that speak in whispers of those who lived here in the more or less distant past: stone containers for decanting water from the Tigris, filtering jugs, and the requisite

mubarida, to cool the air. I am touched when I think about the care with which these disappearing buildings have been treated, this extra attention to detail which is the sign of a civilisation: a decorative knocker, palmette arches, mouldings, scrolled bars… Too many empty houses, but, on the other hand, would I have been able to enter them when they were occupied and brimming with life? My perspective is that of the pathologist, dissecting a corpse: houses filled with the unmistakable odour of rot that I had never smelled elsewhere, riddled with cracks and holes, aged and worn, but still beautiful.

Adjacent to the iwan, a large reception room. The niches carved into the masonry turned into display cases for the photos and souvenirs of the middle-classes, treasures of value only to their owners: carafes, letters, a hotch-potch of porcelain, overly-ornate clocks, souvenirs from the hadj, black and white photos of a grand-father complete with moustache, tie and an impeccable hair-cut.

The Iraqi living room is the hub of life in society. The same function and configuration is found in every house, office and official building. Iraqi social life is made up of lengthy meetings, demonstrations of politeness and a keen awareness of one's place and the need to keep to it. One sits in a row of too-deep sofas, drinks one's tea and learns the art of waiting. To your right, a regular, with a relaxed air about him, to your left a fawning sycophant full of false flattery, who only confides his poisonous words to a trusted ear, or

to you, the foreigner, who he knows will be unable to repeat them. Everyone knows everything about everyone. Politeness is a question of attitude; nothing requires you to mean what you say. Three teas later, the boss returns, everyone stands up, he tells us all to sit down. He takes his place at a desk that is almost empty apart from a spattering of awards, carefully dated and displayed, facing the spectators. I negotiate, I want to visit such and such a building as I have been asked to produce a report on it, but westerners are now prohibited from entering old Mosul without authorisation. Everyone is wary, the discussion is drawn out and tortuous, we wait. The boss leaves the room, comes back in, goes back out again, and finally authorises the trip. I'm put into a military vehicle, I wait a good half an hour surrounded by a handful of soldiers, highly excited about talking to a foreigner. You smoke? One of them offers me a slim cigarette. I tell him that in France only women smoke those of cigarettes, he takes umbrage. You play PUBG? The game young people spend every waking minute playing on their phones. It's a war game the government has banned for making young people violent. The young people in question have no trouble getting round the ban. I'll show you how the VPN works, if you want! We leave. The visit of the building is short; the visits we make to a handful of local residents more interesting. I'm used to make the soldiers look good: you see, I have western contacts! I say nothing, happy to have got what I wanted.

Where are the Mosulites? A significant proportion are stuck in huge camps such as those along the road to Erbil. Some of them

have returned, dirty children in flip-flops and football shirts, children playing, children selling random items at junctions, sometimes both at the same time, fighting with each other. Workers in puffed out trousers, an army of gardeners planting shrubs on traffic islands and cleaners silently sweeping away the dust amidst the ruins. The neighbourhood mokhtars, the local notables in their long dishdasha, approachable, talkative, always looking like they just finished their siesta. Young people with extravagant quiffs and plucked eyebrows, who smoke shisa pipes to music in tea rooms and fantasise about foreigners. Engineers who despair of the lack of opportunities, lost in their smartphones, waiting to be assigned a job which, so they tell me, the government owes them. Small shopkeepers selling laughable Asian counterfeits, deliciously outdated communists who proudly list the works of Jean-Paul Sartre. Preachers, boys bathing in the Tigris, rag-and-bone men, metal collectors of all ages who wander the streets, searching through the rubble. Local inhabitants who want to make a donation, which I have to accept, offering them more in dignity than I take from them in monetary wealth. And the soldiers, in black or blue uniforms, posted here and there at the major junctions. I often wonder how they keep their boredom at bay, before I realise that a regular income is an opportunity not to be missed and boredom is a privilege of the rich.

It is in a souk undergoing reconstruction work that I meet an educated young man who shows me around his historic home and the surrounding neighbourhood. Rich families which have

chosen to remain in the city are few and far between. There is something aristocratic in these rare families' decision to stay on in these impoverished areas, whilst the rest of the bourgeoisie had moved to the other side of the river long ago. They reinvest in properties which actually or symbolically belong to them, as all religious assets have been nationalised. This financial capacity most likely comes from land ownership as this is one of the rare assets that has not dropped in value throughout the crisis. The young man is sadly nostalgic, showing me the mosques and caravanserail in the ruined streets of his home city.

Who would be able to build back using traditional Mosulite methods? I know one such person, the heir to this know-how which attests to the resemblance between the buildings used by different religions in the city. He also shows me the house where he grew up. Having left to live on the east bank, it had long been rented out to a family. But he still feels the urge to return to the old city from time to time, where he carries out building work for the inhabitants. He often takes me to the tea room which very rapidly re-opened at the entrance to the Al-Nuri mosque. He tells me he really likes the tea. The teaspoons chink in the sticky, overflowing cups. He goes away with three bags of tea he had ordered from the manager. No matter how hard I try, I find it tastes the same as all the others. We leave on foot and I think about how much I appreciate this discreet, elegant generosity, so characteristic of Iraq, so sensitive to the dignity of the person one is helping.

The Mosulites band together, because the city is still populated by its ghosts that the return to life has not yet chased away. For a full year after the liberation of the city, corpses still lie in the smaller alleyways of the city, blackened, tight-skinned, mummified in the position in which death had come for them. I don't know why but when I see a dead person, I look at their clothes, thinking that on that day - or more likely several days before - they had chosen to wear that pair of trousers, or that pair of shoes, just like anybody else, myself included, does every morning when we get up. This sudden incursion of tragedy into everyday life leaves me feeling pensive. Some corpses have been burned, or devoured by the dogs which prowl these areas where death still has the upper hand. Many of them are invisible, I think about all these bodies, still sleeping beneath my feet. And to the north, on the banks of the Tigris, where the last fighting was the most desperate, the entire neighbourhood has been razed to the ground, sorting through the rubble a far too complicated task. The skimming of the levelled-off rubble has revealed skeletal limbs and spinal columns. A skull stands guard in front of the only remaining ruins still standing in this desolate landscape, less than half of what was the mosque of Sheikh-Al-Shatt. Who would ever dare to build their home here? The sun goes down, it is now three years since the neighbourhood fell.

Just opposite, lives a group of nuns I often visit and who talk to me about the Mosul they once knew. Peacemakers in a way that very few people ever are, their vocation is to be present alongside

the poor. In the 2000s, one of them saw the guard to their convent murdered in front of her eyes. She did not hesitate to go and visit the perpetrator in their home, looking the murderer straight in the eye, a child she had seen grow up. In 2014, the district leader appointed by ISIS, a man the nuns knew well, assured the community that he would protect them, but then told them to leave when he saw that the tide was turning. They kept in contact with the inhabitants up until the final day of their suffering, poor people in a poor neighbourhood which was the last to be liberated in the summer of 2017.

I did not see Mosul as it was, I did not see ISIS. But I do perceive both, through the stories told and the reminders left throughout the city. Those inaudible stories of being tortured for cigarettes, marks left on bodies and minds. "The leader of this neighbourhood was a Frenchman," a man in the street tells me. "There was this guy from ISIS, a foreigner, he looked like you." For the second time, my mission is linked to that of someone else who came before me, born in the same land as I was. Because there were plenty of foreigners, and they seem to have been proud of their presence, given the impressive amount of graffiti they left behind: Australian, French, Albanian, Chechen, Kosovan, German. A Caucasian from Dagestan left a series of romantic sketches of his home country crayoned on a wall, a welcoming thatched cottage with smoke coming out of the chimney and a view of the Derbent fortifications. He must have been homesick. And the fresco on the east bank encouraging women to wear the burka with the outline

of a mosque straight out of Disney's Aladdin, a reflection on the fact that even ISIS cannot escape from the globalisation of representations.

I return to the west bank via the steel bridge, known as the "English bridge". Right? left? Mosul is a knot of tiny, winding alleyways separated at the start of last century by two sweeping, perpendicular perforations. It is difficult to grasp the relief of the terrain, as these two streets have mysteriously been arranged to appear almost perfectly flat, or at least to have a steady slope in the case of Nineveh street, which leads to the Tigris. As you move further away, the height differences are actually very steep and steps begin to appear. In this labyrinth, the houses are packed tightly together and there are very few views. A small stream of water flows continuously down the middle of every alleyway. The water flows out of the occupied and unoccupied houses, seeps out of the water pipes the maintenance departments have not yet had time to repair, given the extent of the damage. Without this water, none of the residents would have returned but these leaks are a disaster for the city. The water lost seeps in to the cellars which sometimes encroach on the public spaces. It dissolves the mortar and damages the masonry. It eats away at the city from below. I see numerous holes form at the sides of the roads, full of this leaking water which ultimately ends up in the water table and in the Tigris. One day, I find out who had the key to the gate of the Mar Hudeme church. The modern part of the church, made of concrete, built above the ground in the 1980s, was dynamited

by ISIS. I manage to get in via a hole in the slab and am greeted by the incredible scene of a thousand-year-old church standing in the midst of an underground river.

Over time, with a heavy heart, I see these houses disappear. The overwhelming dry heat, the damp, muddy cold. The mounds of rubble are mobile, like dunes in the wind.

Trade starts up again, small shops are opened in the ground floors of buildings which are only just standing. The traffic jams are infernal, a crazed waltz of ageing Opels, yellow taxis, brand new 4x4s and military vehicles escorting impatient civil servants, all too aware of their own importance.

Mosul is changing. The city had already changed radically in the previous century. I look at the photos taken in the 1900s by Gertrude Bell or Herzfeld, with a tinge of jealousy. This was the time when the city walls still stood and to the north the city itself had not yet reached them. Some scenes were still the same: from the Bashtabiya fortress, I can still see the same buffaloes cooling off in the Tigris as in the photograph from the last century. But the rows of lavender have disappeared. The most heart-breaking for me is the total disappearance of the alignment of houses with balconies overlooking the river, only two of which remain, like an elderly man with only two rotten teeth. What has become of what was the most picturesque view of the city?

The left bank did not take long to get back to business, boosted by its markets, the university and its public buildings. Mosul East is both the oldest and the most recent part of the city at the same time. A strange kind of tentacular city which has developed around the site of ancient Nineveh, leaving behind a void, crossed only by herds of animals: the precise reversal of the original configuration. The whole is surrounded by a gigantic embankment, the remains of the ancient city walls which Jonah took three days to cross. This was backed up by a stone wall with characteristic crenelations, which was destroyed by a bulldozer, revealing a concrete structure that fails to inspire confidence.

Whilst wandering through the streets of old Mosul, I am often struck by the irreversibility of the situation. Overwhelmed by the grey dust from cracked coatings which are coming away in swathes. But there are also those who shared with me their passionate motivation and I am forever grateful to them. I am thinking about the members of the SBAH and the various visits I made with them, Mr. Mossab Jassem, Mr. Ihsan Fethi, Father Pios Afas, whose small museum was looted and from which just a few journals were saved, by a fruit seller who told ISIS he was using the pages to wrap his goods. I think about the residents who showed me around their homes, seemingly discovering at the time that their environment was of value. The others I have already mentioned, and those I have forgotten. The Mosul of the deceased is also the city of those who have testified, sketched, photographed and written about it, in particular Father

Jean-Maurice Fiey and Sa'id Daiwahji who knew and liked each other despite their differences, or Father Jean-Marie Mérigoux and Yussif Dhanun who passed on in 2020.

Mosul was often spoken of in the dark years of 2014 to 2017 as a martyred city, where the worst tensions around identity converged, a confrontation between economic globalisation and Islamic globalisation. Crushed by the weight of terror and the effects of war, Mosul appears almost impossible to represent as a city. And yet… I believe the best way of understanding Mosul, despite its long history and painful present, it to think of it as any other city. A city inhabited by people who have the same dreams as anyone of financial success, of bettering themselves and their families, both individually and collectively.

I pray that Mosul will be able to make peace with itself and its identity, that it will no longer be haunted by its darkest days, but will enjoy the better times to come.

I am convinced that the fate of Mosul is the fate of the whole world.

THE TASTE OF MOSUL

BY CHARLES PERSONNAZ, DIRECTOR OF THE INP
(THE FRENCH NATIONAL HERITAGE INSTITUTE)
AND PASCAL MAGUESYAN,
PROJECT MANAGER OF MESOPOTAMIA

The vision of the devastation wreaked on Mosul will remain indelibly imprinted in the minds of humanity, part of our history, one of the deepest wounds of the start of the 21st century. The violence inflicted on people and their heritage reached unbearable heights here in the period between 2014 and 2017.

However, Mosul cannot be reduced to what the so-called Islamic State and its followers have made it. Its wide-reaching roots go back to the dawn of Mesopotamian civilisation and contain the seeds of the history of humanity. Mesopotamia gave us the first city-states, the agricultural economy and irrigation, the invention of writing, the foundation stones of law and justice, the sexagesimal system for measuring space and time, the power of mythology and the genesis of metaphysics…

On the eastern bank of the Tigris, Nineveh embodies this abundance. This fabulous city, which the prophet Jonah took three days to pass through, was the New York city of Antiquity. When

Mosul absorbed Nineveh, the city became a representation of Jerusalem in Mesopotamia.

Mosul's foundation, influences and torments make it an open book on the history of the human condition, that an obscurantist totalitarian organisation thought they could reduce to dust. There should be nothing before ISIS. And nothing will come after it. The caliphate was intended to mark the abolition of history. This explains their paranoid onslaught against built heritage of all kinds: ancient, Yazidi, Jewish, Christian, Muslim, secular or sacred.

The strength of this book, an inventory painstakingly documented and drafted by the architect Guillaume de Beaurepaire, is that it restores the unity - and uniqueness - of this vast wealth of heritage destroyed and scattered amongst the rubble, landmines and dust. The author thus reconstitutes the history of Mosul in all its cultural diversity, with its architectural and stylistic characteristics and techniques, the variety and complementarity of its materials, forms and symbols. More than a symbolic reconstruction, an intellectual mind game or an egocentric endeavour for the pleasure of putting together a complex puzzle, this study is the work of an architect, whose aim is to provide the inhabitants of Mosul with an accurate appraisal of the interventions required and the various possible heritage restoration and reconstruction projects. Not in "a perspective of making a museum [...] but rather in a spirit of reappropriation of the meaning of its buildings by

the whole population." In other words, this study is intended as an instrument to be used by the order givers and operators (restorers and curators) working on Mosul's heritage.

Although this appraisal is the work of a non-Iraqi architect, Guillaume de Beaurepaire lived in the Nineveh plain and in Mosul for three years, working day-to-day with local Iraqis on the city's urban and heritage regeneration. Notably, from 2017 to 2019, he oversaw the remarkable reconstruction of the mausoleum of Mar Behnam, in Khidr Ilyas, to the south-east of Mosul, with the Iraqi archaeologist Abdel Salam Alkhodedy.

This work is indubitably that of an audacious, meticulous architect keen to restore Mosul's universal vocation through its ancient heritage which is more than worthy of world heritage status.

Today, every effort must be made to restore Mosul's past cultural vitality and influence that has transcended millennia. Regenerating its heritage would bring pride and joy to the people of Mosul. It would be the visible expression of a newfound fraternity.

This is the greatest hope of the editor of this study, the charitable organisation MESOPOTAMIA, for which saving heritage is a form of citizenship and a tool to promote the greater good, as set out in its first trilingual book (French, English Arabic) "Mesopotamia, a heritage adventure in Iraq" published in September 2020 by Première Partie.

Since September 2018, the ALIPH Foundation has provided financial support for almost thirty heritage projects in Iraq, notably in Mosul and the region. These include the renovation of the Museum of Mosul (by the Louvre Museum, the Smithsonian Institution, World Monuments Fund and the Iraqi National Council of Antiquities and Heritage), the now completed restoration of the Mar Behnam Monastery (by Fraternité en Irak), and the Tutunji patrician's house (by the University of Pennsylvania and the University of Mosul), as well as the rehabilitation of the Yazidi olive grove of Sheikh Bakeur Al-Qatani in Bahzani (by the Yazidi Cultural and Social Center of Lalesh), and a project to safeguard historic manuscripts (by the French national library, in partnership with several Iraqi libraries). ALIPH also supports the rehabilitation of two churches and two mosques (« Mosul Mosaic »). All these projects contribute to "restoring the spirit of Mosul" an initiative undertaken by UNESCO and the Iraqi authorities.

Amongst the number of heritage actors involved in this publication, we should also highlight the contributions of the French National Heritage Institute (INP) which enhanced this study with research undertaken by experts - Yannick Lintz, Doctor Muzham Al-Khyatt (President of the University of Nineveh), Professor Amir Abdullah Al-Jumaili (Faculty of Archaeology of the University of Mosul) – in order to complete the work of Guillaume de Beaurepaire. Heavily involved in several projects to restore and promote heritage in Iraq, on the occasion of its 30th anniversary in April

2020, the INP published a comprehensive report on the cultural treasures vandalised by ISIS in Iraq and Syria in its annual review "Heritage" published by Épure.

This study by Guillaume de Beaurepaire therefore forms part of an academic, educational, technical and practical process which aims to discover and share the taste of Mosul.

MOSUL EMBODIES ONE OF THE MOST IMPORTANT CIVILISATIONS

DR. MUZAHM KASSIM AL-KHYATT,
PRESIDENT OF THE UNIVERSITY OF NINEVEH

We are honoured to have been asked by the author, the architect Guillaume de Beaurepaire, to write a preface to this book, which encapsulates the architectural creativity of the ancient city of Nineveh and the city of Mosul. I very much appreciated how the author has brought the architecture to life through his creative descriptions, and I am sure that the inhabitants of Mosul, people in positions of power and scholars will be extremely interested in reading this book which lifts the veil on the urban and architectural history of Mosul.

The city of Mosul is located in the north of Iraq, 396 kilometres north of the capital, Baghdad. It is a historic, ancient city, built on the ruins of the Assyrian city of Nineveh. It is the largest city in the north of Iraq, divided into two halves by the river Tigris: the left bank and the right bank. Mosul is the second largest city in Iraq, with a population of around 4 million inhabitants, of both Arab and non-Arab origins.

Known since Antiquity for its co-existing multi-ethnic and religiously diverse population, Mosul was founded in the year 1080

B.C. after the Assyrian conquest of Nineveh. They fortified the city and built citadels around it, including the citadel to the west of the Tigris - Tal Qleaat - which overlooks the plains to the west, and other citadels in the plains between Mosul and Nineveh. Indeed, the city has a wealth of cultural traces going back millennia, some of which still count amongst its present-day assets.

Throughout its history, Mosul has endured devastating attacks, the worst of which was the fall of Nineveh in 612 B.C. The destruction inflicted incited its inhabitants to build fortresses to protect themselves from future attacks. Significant urban movement ensued and continued over many periods of history, including the last under the Ottoman Empire (1514 A.D./ 920 H.– 1916 A.D./ 1334 H.).

Mosul is a fertile territory for creators, who draw inspiration from the features inherited from the past and merge these with modern concepts and the requirements of society. From this point of view, heritage constitutes a strong spiritual bond and a connection between the past, present and future which teaches us a wealth of lessons. This is very clearly seen in the architecture of places of worship, some of which are the most ancient and significant in the East, such as the Omeyyades mosque built in 586 and the Al-Nuri mosque built in 1174 A.D./ 569 H. by Noureddine Al-Zinki, as well as a large number of mosques and temples, such as the mosque of the prophet Jonah, the mosque

of the prophet Jirjis, and the mosque of the prophet Shit. As for the most important churches, we can cite the monastery of Mar Matta built in the 3rd century B.C., the Al-Tahira church, and the Latin church of the Dominicans, known as Our Lady of the Hour, as well as numerous famous churches and monasteries.

Mosul is also home to a number of mausoleums and sanctuaries. The city was also known for its citadels, such as the one built on the high ground overlooking the Tigris, ʿAin Kebrit, Bach Tabia, and Qara Saray. Finally, Mosul was also known for its multitude of gates: Bab el-Qalaa, Bab el Irak, Bab Jdid, Bab el Bayth, Bab el Tob, Bab Lqach and Bab Sinjar.

The city of Mosul is known for its geographic location which reflects the trade routes which became increasingly active over the course of history. It thus became necessary to build khans to accommodate travellers and traders from other regions and countries. The khans have distinctive architectural characteristics in terms of their design and layout, such as arches and knots, *muqarnas* and vaults, using plaster and lime. The most important of these khans are khan el Qomreq, khan el Kalawine, khan el Sawad, khan Hamo el Qado, khan el Jaft, khan Hoch el khan, khan el Jamal, khan el Gazal, khan el Maqsos, khan el Hajiyat, khan el Moftie, khan el Saqaleen, khan el Jlood and khan el Fahem. These khans house different types of workshops and professions. Mosul was also famous for its fabric sellers, as well as its historic markets which go back centuries. Finally, it should

also be noted that Mosul is known for its ancient public and religious schools.

In conclusion, Mosul undoubtably embodies one of the most important civilisations. It occupies a significant place in history, thanks to its geographic location, its heritage, and its architecture. Unfortunately, Mosul suffered its most vicious occupation under ISIS from 2014-2016, leading to its total destruction, in particular of the ancient city on the right bank of the Tigris. For all these reasons, Mosul requires a collective effort to rebuild its people and society and restore it to its former glory.

We are grateful for the consistent efforts and painstaking work of the author, Guillaume de Beaurepaire, to highlight the architecture of the city of Mosul, its history and its exceptional heritage, at regional and international level, as well as the diversity of communities and their peaceful co-existence. We address him our highest consideration and most sincere thanks for asking us to write this preface as citizens of this fine city.

INTRODUCTION

Despite the unwanted spotlight shone on Mosul in the period between 2014 and 2017 due to the evil actions of ISIS, the city deserves to be known and studied as a whole and in detail. The destruction inflicted by the terrorist organisation and the subsequent battle to liberate the city had serious, in some cases irreparable, consequences. These repercussions invite us to change how we view the cultural wealth of this major metropolis in the north of Iraq.

It is an established fact of modern history that the old city of Mosul was abandoned by its inhabitants as of the second half of the 20th century, in particular by the elite and minority sections of the population. The corollary of this quest for modernity, along with the education policy deployed by the former regime, is that less and less Mosulites feel that they are heirs to their city's remarkable ancient history, despite the fact that a certain number of symbols of this heritage are still today extremely popular, something which was keenly felt when they were destroyed. The inescapable march towards modernity, with its associated population movements, and weakening of trade resulted, decades before 2014, in the abandonment and gradual deterioration of many of the monuments in the old city, and to an even greater extent of the traditional housing found here. Thinking about the current and future state of the built heritage of Mosul is only valid if it takes into account these fundamental historic and sociological data, an opinion shared by many Iraqis, and many Mosulites in particular.

The heritage of the old city of Mosul is a reflection of the city's past cultural wealth. Before we even mention the traces dating back to Antiquity, the three monotheistic cultures of Mesopotamia are represented here, Muslim, Christian and Jewish. Within each religion, numerous communities have their place. In this way, from a Christian perspective, we cannot talk about Mosul without mentioning the six different churches (the Chaldean Church, the Assyrian Church of the East, the Syriac-Catholic and Syriac-Orthodox (Jacobite) Churches, the Armenian Church and the Latin Church). Similarly, from the Muslim perspective, the heritage of the old city is marked by the multitude of mausoleums, sanctuaries, the different Sufi movements and associated establishments, as well as the schools of thought known to have contributed to the depth and breadth of this local tradition of Islam. Throughout its history, Mosul has found itself at the crossroads between the Persian, Arabic, Mongolian and Turkish spheres of cultural influence, between the West and East of Islam, between Shia and Sunni. Looking back at the past, one might say that if there was any city likely to be protected from the ideology of ISIS, it was Mosul. And yet… There are many reasons for this change in fortunes, but they are not the focus of this work.

However, it is clear that any care and attention lavished on this extraordinary heritage is a mere drop in the ocean unless it is accompanied by a change in how the Mosulites view their past and what has made them who they are today.

All the Iraqi people who have contributed to this research share the same opinion: any reconstruction must be supported by the population. Not for the purposes of turning old Mosul into a museum, celebrating its ancient, forgotten past, mourned by a handful of intellectuals, but through an approach that gives meaning to its buildings, reappropriated by all those who live there. May their wish come true!

This research, aims to make its own very modest contribution, a first step, alongside other initiatives, towards approaching the remarkable heritage which gives the old city of Mosul its unique cultural identity. The survey presented in this work is the result of two years of research. With his own limited knowledge, the author of this work hopes this research will be of use and wants all Mosulites and all Iraqis to know that this outside perspective on their damaged heritage is an admirative one, full of hope and fraternity.

The technical and budgetary explanations set out at the end of the work, relating to how the restoration work might be approached and the potential costs, are based on our experience of rebuilding the Mar Behnam mausoleum, blown up on orders from ISIS. This reconstruction, overseen by the author of this work in collaboration with the Iraqi archaeologist Abd-Al-Salam Al-Khodeidi, took place in the period from 2017 to 2019.

This research is supported by a practical understanding of the situation on the ground, which is of course limited due to the unavoid-

able security constraints. Therefore, the underlying vision is not that of a researcher looking at their subject from the outside nor a specialist art historian, but is simply that of a practising architect, passionate about his environment and attached to the materiality of what is real. What he lacks in objectivity, he gains from his proximity to the subject in question, buildings and people as they are, without the, sometimes contradictory, filters which create distance. The appeal made by the author is based on three years spent living with the inhabitants of the Nineveh plain, sharing their joy and their despair, still with no clear idea of which of these emotions has won out.

This work contains a list and map of around 150 buildings identified in the old city on field visits, combined with the careful observation of aerial photos and the changes in these over time. For 42 of these, a short presentation has been produced, including a very schematic plan, a history of the building, a description, inventory and photos. The other buildings are described more briefly. The aim was to produce as comprehensive a list as possible, but this aim has not been achieved across the board. Whilst all the churches and mosques are clearly identified, a number of the smaller sanctuaries and *masjed* have almost certain slipped through the net. Similarly, the houses identified here only represent a proportion of the whole. Identifying them all would require much more time.

It would not have been possible to conduct this survey without consulting numerous sources, and this research represents

a significant part of the work carried out. The bibliography is detailed below. It is not exhaustive but represents the main sources used by the author for this work. Before the fact sheets we have included an attempt at classifying the different stylistic eras present in the city, contextualized alongside local historic events and illustrated with sketches by the author. The aim was to provide a guide that would help understand not only the fact sheets, but also any visit to any other building in the city.

This survey could be of use to actors interested in the reconstruction of Mosul and who believe that the city's heritage is a vital part of this process. It also addresses researchers who may find information here that previously has been difficult, or even impossible, to access. It is also hoped that it will be of interest to anybody with an interest in architecture and history. Finally, this work aims most of all to reach the people of Mosul themselves, to whom this city belongs first and foremost, and to thereby contribute to making it an attractive, beautiful place once more. Mosul, the city known as the hunchback, will stand tall again. This magnificent city cannot remain a prisoner to its past. It still has a wealth of human and heritage treasures to reveal and share.

MOSUL'S HERITAGE

HISTORY AND FEATURES

The history of art in Mosul has a number of original features which make it a passionate subject to study. It is marked by a form of provincialism, in the sense that its creations were rarely exported, and it has constantly absorbed the successive influences of more important cities, the capitals of powerful empires. However, no matter how provincial the city of Mosul may have been throughout most of its history, it has known how to develop its own original style. It is therefore only right that it benefits from an in-depth study, especially in a context where this heritage is under threat, and where most of the buildings described have already disappeared. These disappearances are either because they have been abandoned or aggressively renovated, or due to the voluntary vandalism of the so-called Islamic State, or due to damage sustained in the war, in particular the battle to take back the city in 2017. Furthermore, a well-managed reconstruction requires a detailed, precise knowledge of the construction methods and the stylistic features characteristic of each period. The Atabeg period is relatively well described, although to the best of my knowledge there are no published works presenting a detailed review of the sculpted finishings and decorative features. The different styles of the Ottoman period have not been studied in detail and very little is known about them. These pages aim to provide an initial, brief inventory based on the work to identify the historic buildings in old Mosul, whilst indicating the historical settings in which these styles flourished. This work should be completed with an explanatory dictionary complete with a multilingual nomenclature and illustrations for each of the char-

acteristic features. This could be used to teach a generation of local engineers, architects and technicians who would then be able to work on their heritage in an appropriate, professional manner whilst taking pride in what was accomplished by those who went before them.

GENERAL FEATURES OF BUILDINGS IN MOSUL

The built environment in Mosul, and in the region more generally, is fundamentally linked to the intersection of a specific climate and the material resources available. The Nineveh plain is a steppe with hot dry summers and relatively cold and wet winters. The seasons in-between are short. In this part of Iraq, where rainfall provides water for crops, in particular cereals, there is little need for irrigation. In the springtime most of the vegetation dries up, leaving behind a dusty landscape which turns green again with the first rains in November. Trees are few and far between, grouped together on the edges of bodies of water. The landscape itself is not entirely flat but composed of gently sloping rolling hills. Temporary rivers trace mobile furrows through the land. The larger rivers descend from the Zagros mountains which mark the borders with Iran and Turkey. These flow all year round and have always met the need for water for the villages disseminated throughout the area, along with the water tables. The plain

is overlooked by a stretched-out range of mountains running parallel to the Zagros range. The most visible from Mosul is Jebel Maqlub or Alfaf to the north of the city, which stands at just over 1,000 metres altitude.

The plain is composed of fertile land scattered with irregular pebbles and stones. A characteristic stone, Mosul *farsh*, is extracted from the mountains. It looks like dark marble but it is actually derived from gypsum. The characteristics of *farsh* are highly variable, but if it is good quality it is both tender and strong enough to be easily and accurately sculpted and has been used for this purpose since antiquity to make door jambs, lintels, columns, cornices and facings. However, it can also be brittle, in which case it is cooked and mixed with sand or sometimes ash to produce a solid plaster relatively resistant to dissolution in water, known as *jess*.

These three features: irregular stone, *jess* and *farsh* are the basic components of Mosul's architecture. Earth is also sometimes used as bonding in basement rooms as it is less likely to suffer from the humidity. More generally, most of the ancient villages in the Nineveh plain use the same materials and architectural forms with just a few variations. It should be noted that most Muslims living in the countryside, as well as some minorities (Kakais, Shabaks) historically use large mud bricks. Strangely, only the large town of Bakhdida (Qaraqosh) uses thin baked bricks which are also found in certain monuments dating back to before the

Mongol invasion of Mosul. Further afield, bricks are used in the plains of Kurdistan in cities such as Erbil and Sulaymaniyah, and cut limestone in the mountains, as in Aqrah.

Wood is rare and not commonly used, except in mud brick constructions where unhewn logs used as joists support a roof made of reeds covered in earth. In Mosul and the surrounding villages wood is almost non-existent. Old photos show it was used to build balconies and it is used for doors and windows, and sometimes to reinforce arches. Even on building sites it seems to be used very scarcely.

Despite the use of limestone, which is found naturally in the ground throughout the Nineveh plain, lime does not appear to have been routinely used in the area. *Jess* was used instead despite being less durable and much less resistant to poor weather conditions. There are probably a number of reasons for this, the first being the scarcity of fuel, as producing plaster requires heating it to a much lower temperature than lime. The second is that the rapid drying time of plaster means it is easier to construct vaults without using falsework than with lime, thus limiting the consumption of wood. In Mosulite walls, stone appears to have been used only to save on materials: rubble is mainly "drowned" in the mortar, with no specific layout, except in the cases of arches and vaults where the flattest stones are laid out in a radial pattern. As the coatings themselves are made from *jess* the resulting masonry is fragile and of generally poor quality,

thus requiring significant annual maintenance, in particular to repair the coating damaged by rainfall every winter. The abandonment causes the rapid deterioration and even disintegration of the structures.

This fragility is the reason for the constant renovation of housing and buildings of no particular importance throughout the history of Mosul. It is therefore very unlikely to find any houses dating back more than a century and a half in the old city. More in-depth research might reveal more ancient forms, but the architectural homogeneity of the housing reveals either a consistency of type over time or a phenomenon of constant renewal which was only interrupted when modern materials became available. This need for maintenance and repair explains the roaring success of modern materials which led to the sudden rupture with historic building techniques and buildings. If there is no change in culture and no determined conservation work is undertaken, it is likely that most of the city's heritage will have disappeared within the next twenty years. The disappearance of the historic centre of Bakhdida, for example is almost complete, accelerated by its inhabitants being forced into exile.

This disappearance is all the more dramatic given that the old original buildings have been replaced by modern, standardised buildings across the whole of the Middle East which are ill suited to the climate and of generally poor quality. Whilst Mosulite housing shares certain characteristics with that of other cities

in the Middle East, it is still unique and instantly recognizable. Closed to the outside, a Mosul house opens up onto an interior courtyard. A staircase provides access to the eiwan, a space with high ceilings, vaulted transversally to the façade overlooking the courtyard, serving the bedrooms on all sides. A gallery of arches may also mark the perimeter of the courtyard over one or two floors, providing access to numerous other rooms. One of these is often used as a reception room, with a series of aligned windows allowing in light, separated by jambs made of a single block of *farsh*. The below ground surface space is even greater: all the upper rooms are generally located one metre above floor level, underneath which is a suite of partial basement rooms known as rahra. Lighting for these rooms comes from large air vents. Still further down, below the courtyard itself we reach the lowest level, this time completely below ground, known as the sordab. Lit by means of holes in the courtyard floor, this is where food is stored. At the top of the house, a staircase leads to the upper terrace, known as the stoh, where the occupants of the house sleep during the hot summer months. The mattresses are folded up and covered every morning to protect them from dust and sunlight. The ceilings are all vaulted, leaving a space above the vault which is used both to lighten the structure and store crops.

Due to the frequent reconstruction of buildings, it is difficult to say what houses in the city looked like a century and a half ago. It has been observed that almost all of the houses here have decorative features which date them back to before the 19th A.D./

13th H. century. The ruins of the Qarasaray palace, the last phase of construction of which dates back to the first half of the 13th century, reveal a certain number of features which are present in houses in Mosul: the masonry, the structure of the different levels, the shape of the vaults, and the positioning of the decoration. This is an important indication that there may be a certain permanence of type, despite the renovation of the sculpted features.

Only public buildings have stood the test of time and have genuinely ancient features, but these have often been extensively renovated, reworked or almost entirely rebuilt over the course of their history. A church which the tradition dates back to the 8th A.D./ 2th H. or 9th A.D./ 3th H. century and is cited in the 13th A.D./ 7th H. century, often contain no features dating back any further than the 18th A.D./ 12th H. century. However, many ancient ruins are still visible, or at least were up until 2014 before ISIS inflicted its damage.

PRACTICES IN CONSTRUCTIVE WORK: ORDER GIVERS AND PROFESSIONS

It is impossible to understand the history of construction in Islamic settings without understanding the concept of *waqf*. The *waqf* is a charitable structure, often linked to a mosque or school, endowed by a family or governor with inalienable assets which generate material income. The assets of the *waqf* might be farmland, shops, caravanserai, public baths or any other buildings generating a source of income. These endowments remain connected to and managed by the donor families, creating a form of patronage which benefits the whole population. The inalienability of the *waqf* means the benefactors make a safe investment whilst expanding their influence on the urban and social structure. Most modern Arab states have nationalised the assets of the *waqf*, which are grouped together in a ministry bearing the name of each of the official religious communities. The imams thus become civil servants and the schools become state schools which provides the government with both a source of income and the possibility to influence the religious discourse. However, in Mosul there was a certain continuity (or perhaps a resurgence) in the founding families' involvement in the management of the *waqf*s assets, despite their transfer to the ministry. In the present day, they are once again involved in the reconstruction of the city's historic mosques. Is this a return to traditional practices or a sort of communication stunt by the families to highlight the

lack of government action? The legal framework for this action and how it develops in a context in which the central power is loosening its grip, are fundamental factors for understanding the future of the city.

The *waqf* is traditionally an Islamic structure and, although the government tried to harmonise across the board by creating ex-nihilo a Christian *waqf*, the assets of the Church solely belong to the bishops or monasteries depending on the circumstances. Donors have no rights or influence resulting from their donation. Despite this, individual churches may own buildings or plots of land which generate income. Finally, the Jewish communities appear to have historically had a similar type of system to the *waqf*, at least from the 19th century onwards, under which the Sassun family had extensive influence.

Until very recently in Mosul, different professions were generally reserved for different communities. Construction work, in particular the professions of mason and carpenter, was the sole preserve of the Christian community. This is a key fact which allows us to understand how the stylistic unit of the city and the construction of churches influenced the mosques. With the exception of a few details, specifically linked to the rules of non-representation in Islam, it is impossible to state that an Islamic style and a Christian style coexist. Both have always been rooted in the same style, which is expressed differently according to the various programmes and requirements of specific commu-

nities. Furthermore, although there are no human or animal representations in mosques, the secular buildings are often very richly decorated and often contain numerous artefacts, often made of copper.

THE MOSULITE STYLES

Any attempt to categorise styles in the city must necessarily include a number of exceptions and contradictions. These classifications are however necessary as a guide to understanding how styles evolve and to help date certain buildings and decorative features. In Mosul, this definition is also complicated by a lack of data. The data compiled in these files provides enough information to attempt to classify the different periods by linking construction features to historic research, but many dates are still uncertain or subject to debate. Broadening the scope to the Arab, Turkish, Persian and even Armenian scales is a way of confirming certain notions, as well as reassessing some of the dating. This broader perspective also helps to determine what is specific to Mosul and which aspects are imported from more influential spheres. This work aims to form a rudimentary foundation for those capable of undertaking this work either thanks to their broad knowledge of the region or their specific expertise on a given centre of interest which could be linked to Mosul.

Based on strictly local comparative criteria - although for some periods these are unfortunately insufficient and therefore mostly hypothetical - it appears that we can divide the artistic history of the city into nine main periods. Unfortunately, two of these are characterised by a lack of data which we can only hope will be completed one day. The most prolific periods can be grouped into

two main sets. The first extends from the emergence in 1127 A.D./ 521 H. of the dynasty of the Zengid Atabegs, a Mosulite family, up until the Mongolian resurgence in the first half of the 14th A.D./ 8th H. century, which culminated in the reign of Badr al Din Lu'lu'. The second began with the assertion of the Ottoman domination in 1638 A.D./ 1048 H. and lasted up until the appearance of modern materials in the second half of the 20th century, date at which our analysis ends. Everything built before the emergence of Zengi appears to have entirely disappeared and will probably only ever be known about through archaeological excavations. The most bizarre detail is the almost total absence of buildings dating between 1335 A.D./ 735 H. and 1638 A.D./ 1048 H., over three centuries marked by power changing hands between the Turkmen confederations Aq Qoyunlu and Qara Qoyunlu in a first phase and the Safavid and Ottoman empires in the second phase.

The details of these different periods are set out below. This attempt at classification must be considered with indulgence given the difficulties accessing the city of Mosul in general and the specific problems with accessing individual buildings (not to mention those which have disappeared entirely) which has hindered the documentary research, which in some cases is insufficient. It is hoped that in time the situation will improve thus allowing more in-depth research and investigation to take place over a longer period of time. This may well call into question the categories proposed in this report.

Before 1127 A.D./ 521 H.
LOST ARCHITECTURE

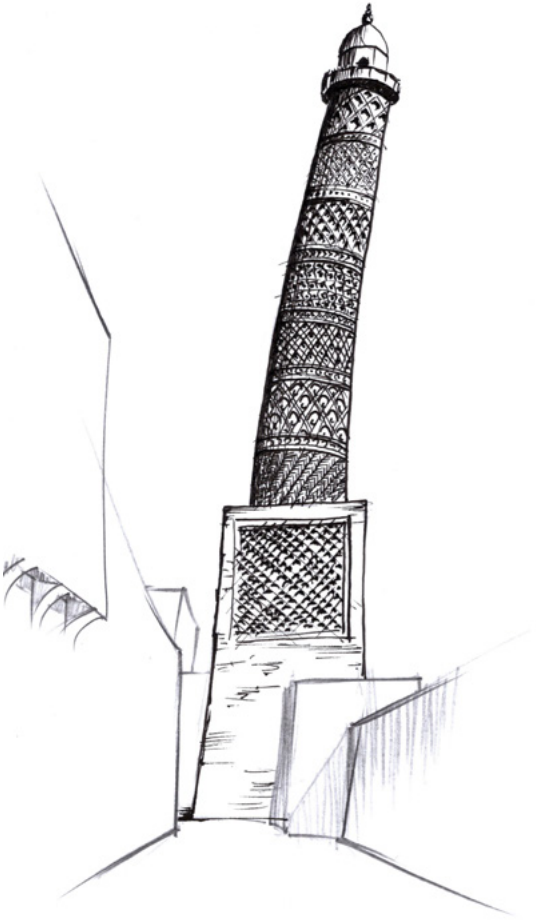
There are almost no architectural remains dating to before the Zengid dynasty in Mosul. It is therefore very difficult to imagine what the first churches or mosques might have looked like, except by comparing them with existing remains located outside of the city. The ancient Western and Eastern Syriac churches are relatively well known and have been quite thoroughly analysed. Father Jean-Maurice Fiey produced a list of the different types (western Jacobite and eastern Nestorian). This work shows that in many cases these types can be identified from the present-day layouts of the churches, despite the modifications made throughout their history. There are very few historical descriptions of mosques. We know that the first mosque in the city was founded in 637 A.D./ 14 H. It has undergone numerous trials and tribulations and been subject to extensive modifications throughout its history, so there is nothing left dating back to before the 12th A.D./ 6th H. century. There are texts which speak at length of the different successive palaces in the city, first located in Hosh-Al-Khan, then later moved to the north corner of the city. On site the only remains found today are of a very small part of the palace rebuilt in the 13th A.D./ 7th H. century, known as Qarasaray (i.e. the Black Palace in Turkish). Many buildings described as being characteristic of a given period often date back much further but renovations at the time were very frequent and often involved a full demolition and reconstruc-

tion. In Islamic architecture this happens on a regular basis. In Christian architecture it is concentrated into the short periods of time during which the ruling authorities tolerated and authorised such work. The various phases during which the city expanded or contracted mean that many neighbourhoods were abandoned, often disappearing entirely in a few decades due to poor weather conditions, exacerbated by the fragility and poor water resistance of the masonry.

1127 A.D./ 521 H. – 1234 A.D./ 631 H.
THE PERIOD OF THE ZENGID ATABEGS

At the end of the Abassid period, the power of the caliph was gradually eroded and Mosul came under the authority of local, exterior dynasties often of Turkish origins. After the Hamdanid and 'Uquaylides dynasties, interspersed with periods when the Seljuqs had direct control over the city, Zengi came to power in 1127 A.D./ 521 H. This ushered in a very vibrant artistic period. The first dating of an architectural feature in Mosul from this period established with any certainty is 1148 A.D./ 534 H. This is the date inscribed on the *mihrab* of the Al-Nuri mosque, which probably comes from the renovation of the ancient mosque of the Umayyad by Saif-Al-Din, the eldest son of Zengi. Nur-Al-Din, the second son of Zengi and Emir of Aleppo, took a form of indirect control of Mosul when his elder brother died. He then had the new great mosque built in 1173 A.D./ 568 H., named Al-Nuri in his

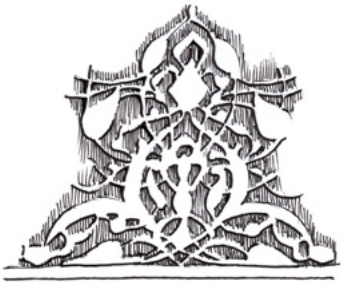
honour. The Qal'a mosque was also built in the city at this time (its minaret was still visible at the start of the last century), probably along with Nabi Jirjis, and the Al-Khidhr mosque erected in 1176 due to the city's expansion. The present-day Sheikh Al-Shatt mosque was no doubt an ancient library at this same period in time. The sanctuary of Sheikh Fathi has also been dated from the end of the 12th A.D./ 6 H. century. Finally, a certain number of churches contain or used to contain pillars which are no longer in place, but which are characteristic of this period: Mar Isha'ia and Mar Gorgis.



1. AL NURI

Stylistic characteristics:

- 1. At the time there were at least three tall minarets in the city which were not matched before 1910 A.D./ 1328 H.: the famous Al-Nuri minaret; the minaret of the Al-'Omawi mosque, of which there remains very little apart from a large cylinder, the upper section of which has disappeared and which had its last decorative features removed at the start of the 20th century; and finally, the slender minaret of Qal'a which disappeared when Nineveh street was built at the end of the 20th century. The height of the minaret reveals an obvious ideological goal at the time of the crusades, when in-fighting was also prevalent within the city: reassert the domination of Islam, in particular over Christianity. These minarets are composed of a structural centre covered in bricks, the layout of which creates regular patterns, characterised by alternating cylinders and rings. These may have a base (as for the Al-Nuri mosque and as found in Erbil, where the minaret is contemporaneous). The tower is crowned with a cantilever platform and a small dome which covers the interior staircase.



2. KHIDHR ELYAS

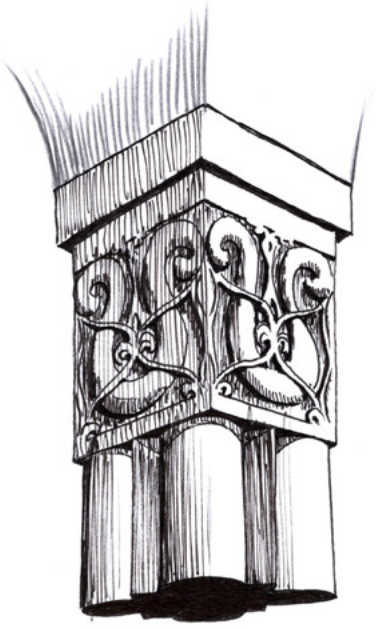
- 2. Particularly complex and elegant arabesques, either sculpted in *farsh* (Al-Nuri) or plaster (Al-Khidhr mosque) in the upper sections of the niches.

3. AL NURI

- 3. Use of *Kufic* and *Naskh* calligraphy.

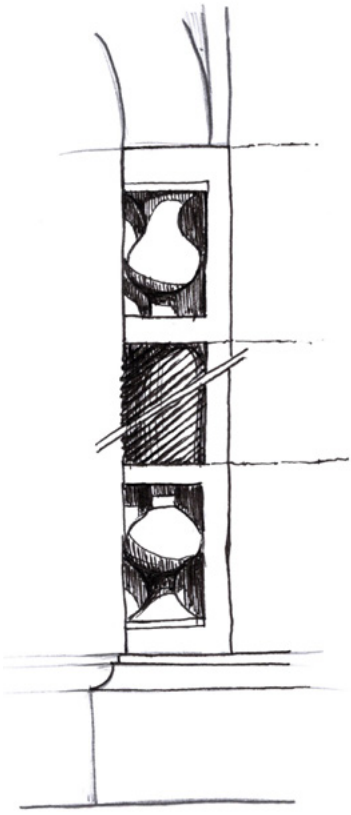
4. AL NURI

- 4. Square-based capitals on four corner *muqarnasat*, which make the transition with the octagonal column. Decors rigorously partitioned with arabesques.



5. AL NURI

- 5. Capitals with lyre patterns have been found in numerous locations (Al-Nuri, Mar Gorgis, Mar Isha'ia) but never in their original settings, except in the sanctuary of Sheikh Fathi as it stood at the start of the 20th century. They are therefore difficult to understand and trace. The corresponding columns are also characteristic with a border of small columns, alternating round and angular finishes, a feature that is entirely unique. The contrasts in volume may indicate a connection with Abassid art.



6. AL NURI

- 6. A vase-shaped kind of capital, at the top and the bottom of the engaged columns, which often surrounds the niches.

7. MAR BEHNAM MARTYRION

- 7. Spandrel decoration of thick scrolls separated by grooves (plaques from the *mihrab* of Sheikh Fathi, the same feature is found in the mausoleum of Mar Behnam. This type of decoration clearly corresponds to the style C described by Herzfeld to Samarra, et and to the Abassid period.

- An almost complete lack of geometric transitional features such as *muqarnasat*, except for the capitals and at the bottom of the ribbed dome (Al-Nuri, Mar Behnam). However, we cannot be entirely sure that these domes do not date from a later period.

- Dome on squinches.

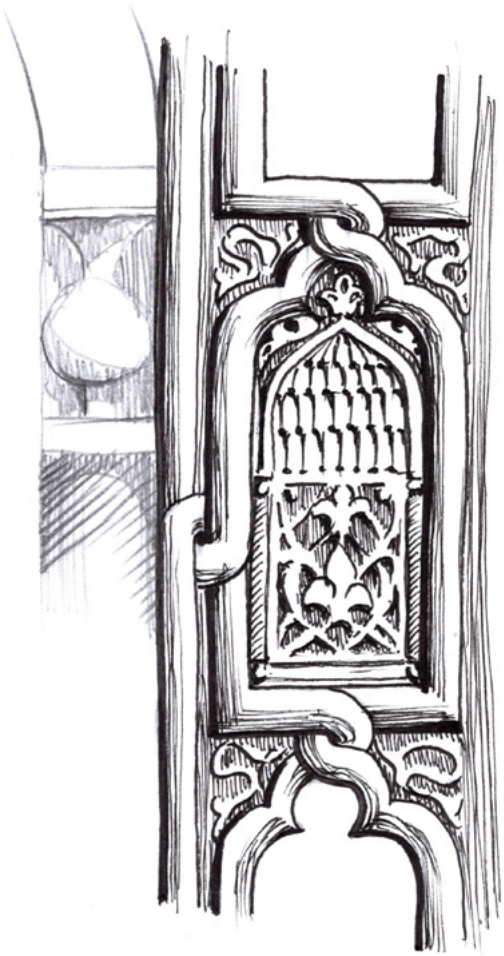
1234 A.D./ 632 H. – 1259 A.D./ 657 H. - THE REIGN OF BADR AL DIN LU'LU', THE GOLDEN AGE OF THE ATABEG STYLE

After the death of Nur Al-Din in 1174 A.D./ 570 H., the descendants of Saif Al-Din gradually lost their independence and submitted to Saladin, despite two failed attempts to take the city. In 1210 A.D./ 607 H., Badr Al-Din Lu'lu, a former Armenian slave, became the unchallenged Vizir of the Zengid Atabegs who died young and rapidly succeeded one another. After the death of the last in line, Mahmud Nasr Al-Din, Badr Al-Din took control of the city, wisely and cleverly manoeuvring the suzerains, whilst preserving his independence. In 1244 A.D./ 642 H. he created an alliance with the Mongols of Hulagu Khan. The reign of Badr Al-Din Lu'lu marked an artistic golden age thanks to the tolerance he displayed, in particular towards the Christian community who were the main vectors of this creativity. Numerous constructions were built of a very high technical and decorative quality which was never matched again. From both a religious and artistic perspective, Mosul turned away from the Sunni discipline of the Levant and towards the artistic profusion of the east. The Lu'lu period was characterised by mausoleums which were the focus of intense popular fervour and multiplied up until the contemporary period when those of the imams Yahia and Awn Al-Din and Al-Baher were built. The Christians, who often built these Atabeg structures, took advantage of this period to renovate their churches: Mar Hudeme, Mar Shem'un Al-Safe, Mar Toma, possibly Mar Gorgis, Mar Yohanna and in particular Mar Behnam located outside of the city. Badr Al-Din also modified

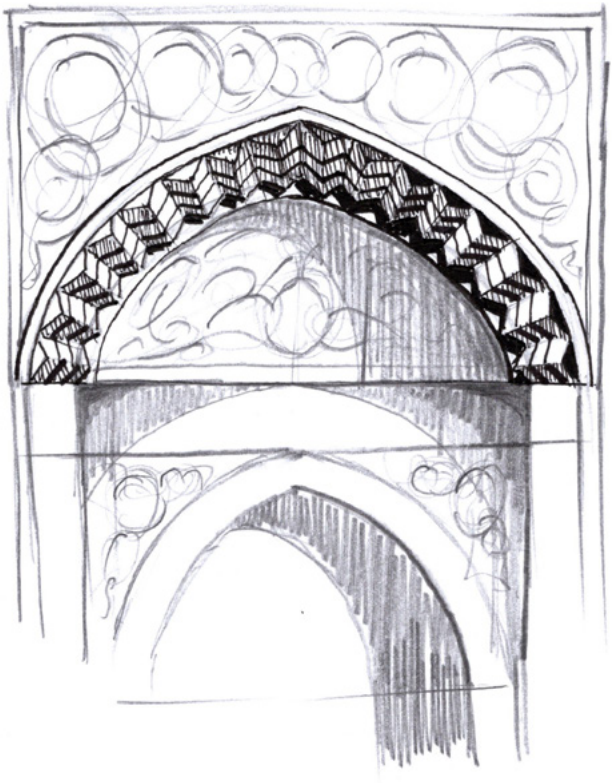
the old palace which was connected to the castle to the north of the city. Almost nothing remains of this palace, except for a large wall overlooking the defensive wall, but the few remaining plaster sculptures are exceptional in terms of their finesse and detail. Furthermore, a large plaster decor found above the central *mihrab* in the Al-Nuri mosque has been preserved and probably dates from the same period.

Stylistic characteristics:

- 8. Interlacing rope mouldings on the jambs revealing a succession of cartouches in the form of arched windows with a lobe at the summit, one of the most common stylistic features up until the 20th century. This decor can be seen in the exterior niche of the Al-Nuri mosque (now in the National Museum of Iraq in Baghdad), which may date from the end of the 13th A.D./ 7th H. century, at the Mongolian time, even if its general pattern with a semi-cupola surrounding an another one is similar to the *mihrab* of the Al-Khidhr mosque of the previous period.

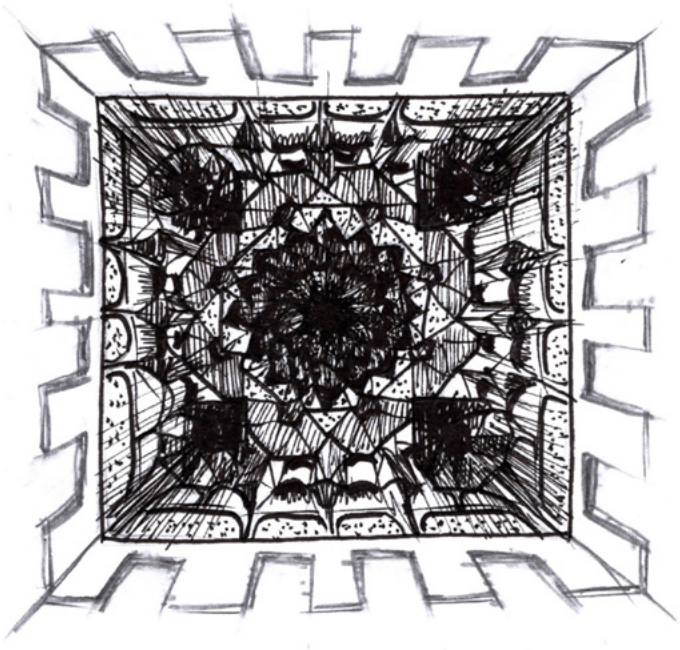


8. AL NURI



9. AL NURI

- 9. Archivolt mouldings with multiple layers of chevron patterns, clearly evoking the European Romanesque style. This decoration seen on the same aforementioned niche.



10. ʿAWN AL DIN

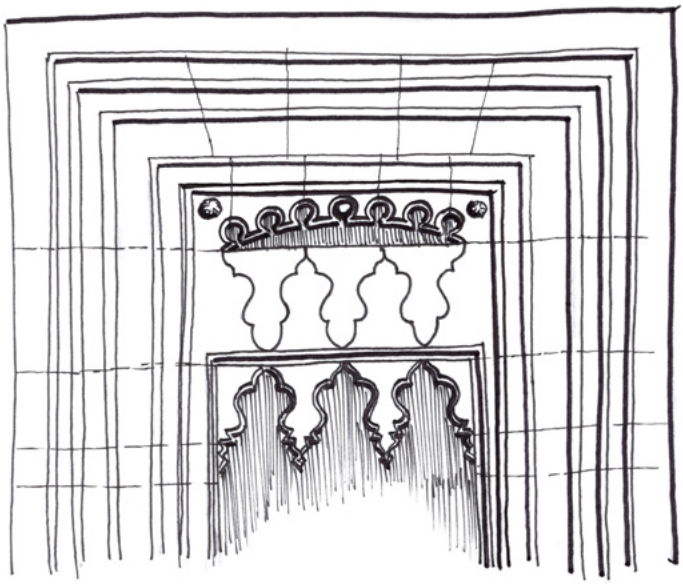
- 10. Development of plaster *muqarnas* under domes on a large scale and reinforcement of the exterior structure (mausoleums). It is possible that the need to cover these richly decorated ceilings gave rise to the exterior ribbed cones which became characteristic of Mosulite mausoleum architecture.

11. 'QARASARAY

- 11. Repeat ornate decorative patterns in moulded plaster.

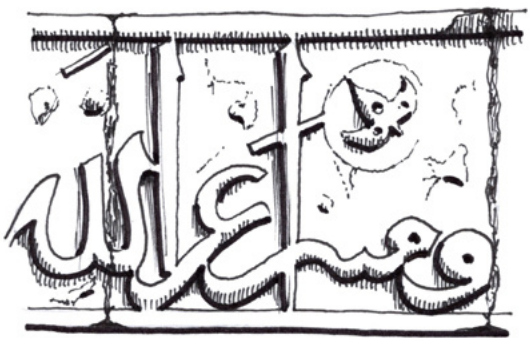
12. MAR BEHNAM

- 12. Decoration of interlinking dragons, birds facing one another or back to back, bas-relief lions, three-dimensional lion heads.



13. MAR BEHNAM

- 13. Double *farsh* lintel, the lower part of which had a mainly decorative function and the upper part of which serves as a discharging arch. The stereotomy is state of the art with the nesting of stones of extremely complex shapes. Some of the lower lintels are composed of forms of stalactites.

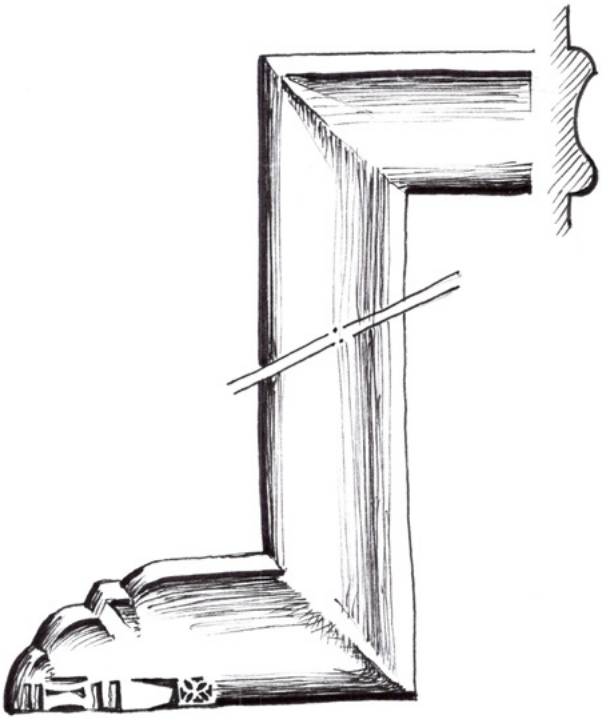


14. QARASARAY

- 14. *Naskh* calligraphy ornately decorated with plant motifs. There may also remain some *Kufi* calligraphy.

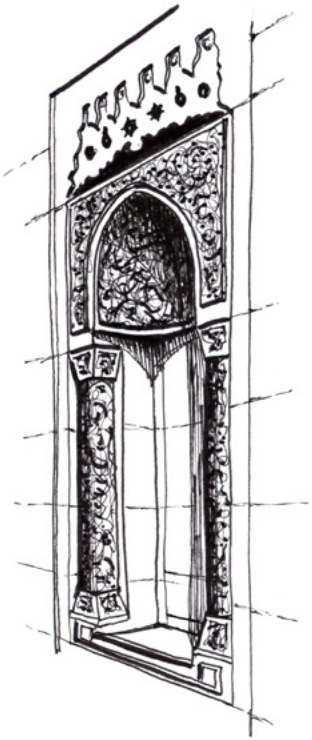
15. MAR BEHNAM

- 15. Summit decoration with an alignment of palmettes in arabesque form, being called renk.



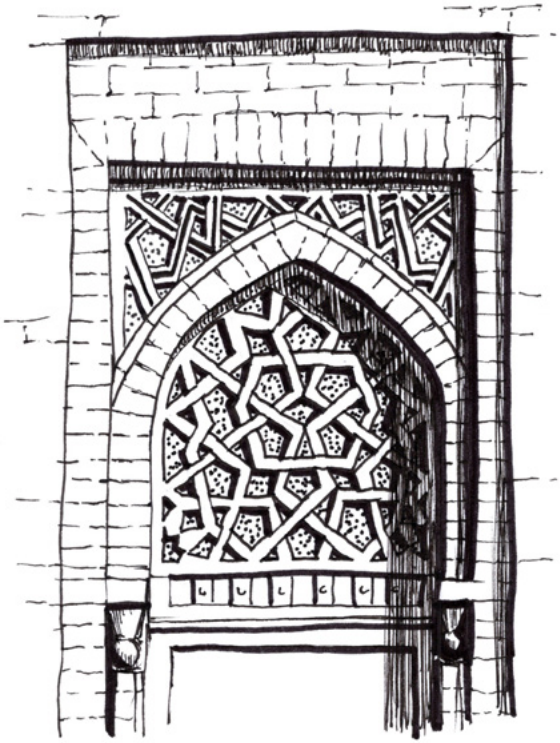
16. MAR BEHNAM

- 16. Frame moulding in the form of characteristic flat ogee curves, often with corner decorations. This moulding turns before reaching the ground forming an angle, initiating a horizontal continuity before finished with an end motif.



17. MAR BEHNAM

- 17. The niche structures are generally the same as the previous period, if we accept that they existed as such as the time of the first Atabeg (according to the dating established for the exterior *mihrab* of the Al-Nuri mosque).



18. IMAM YAHIA

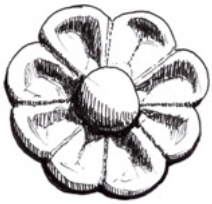
- 18. Exterior decoration in brick layouts, including the hazerbaf of turquoise glazed bricks.

19. MAR BEHNAM

- 19. Jambs and lintels structured by interlacing rope decoration as described in the previous period. Depending on the setting, decoration of arabesques or human figures in cartouches (in particular in churches) The rope features are often finished with dragon heads (Imam Al-Baher, Mar Behnam).

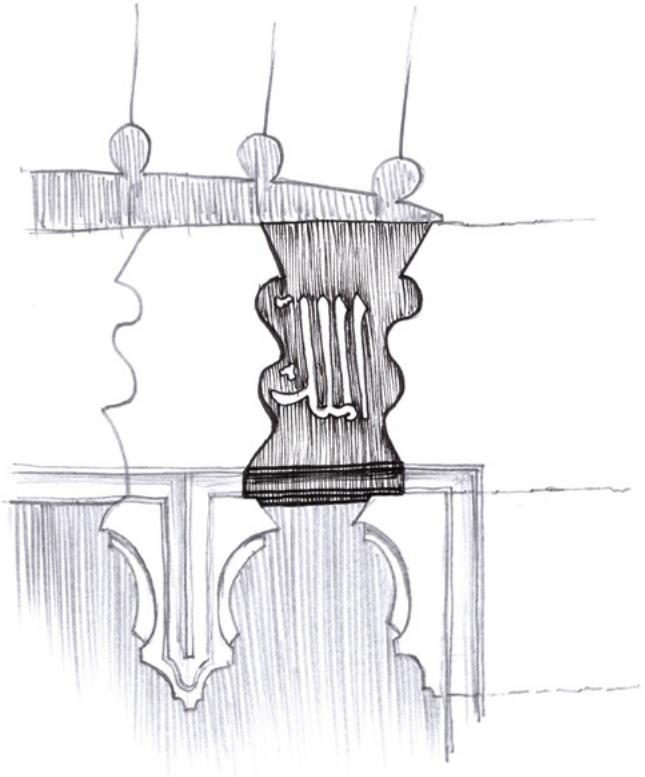
20. MOSUL SCHOOL

- 20. Eastern influence in the human figures represented and their positioning. The Mosul School of copper work, also in numismatics and plasterwork.



21. MAR BEHNAM

- 21. Sporadic 8-petal flower motif.



22. 'AWN AL DIN

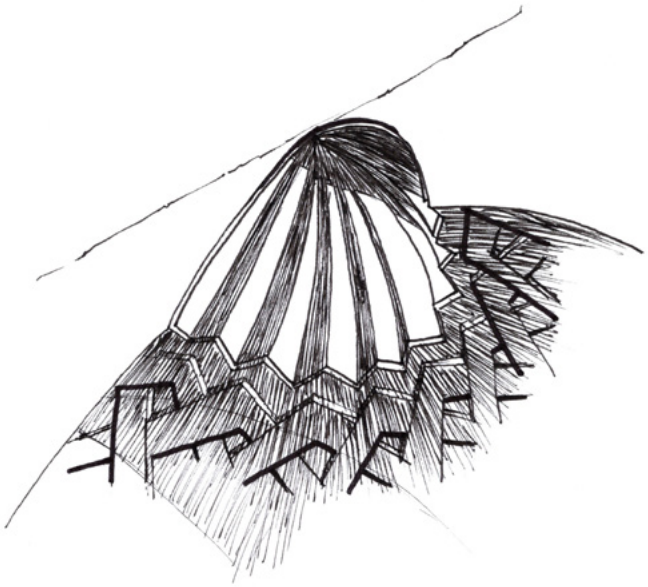
- 22. White marble inlays in the *farsh* forming two-tone marquetry.

1259 A.D./ 657 H. – 1335 A.D./ 735 H.
THE MONGOL PERIOD

Badr al Din Lu'lu' died in 1259 A.D./ 657 H.. His son Al-Salah, dazzled by the successes of the Egyptian Mamluks, very rapidly went against his policies in favour of the Mongols. However, this strategy proved very unwise, and in 1262 A.D./ 660 H. the Mongols took the city, killing the last Atabeg, and razing the city walls to the ground. The Christians who were in favour with the Mongols found themselves opposed to the Muslim community. The religious prevarication of the Khans created an underlying instability. The city was pillaged once again in 1286 A.D./ 685 H.. In 1335 A.D./ 735 H., the Ilkhan abu-Sa'id died and the empire was divided. There was no rupture in style after Mosul was taken. New constructions were much rarer but there was a certain continuity with what went before. There are two examples of niches which give an idea of the artistic developments at the time: that of the sanctuary of Panjah 'Ali, built in 1287 A.D./ 686 H., and that of the mausoleum of Mar Behnam from 1295 A.D./ 694 H.. Both are very similar and are probably inspired by the mausoleum of Gu Kummet of Sinjar which dates from the previous period. They display a high level of technical skill although less than in the previous era. The double lintel door of the mausoleum of Imam Al-Baher may date from the same period, once again demonstrating a certain continuity with the previous period, but with slightly less elegance in the decoration.

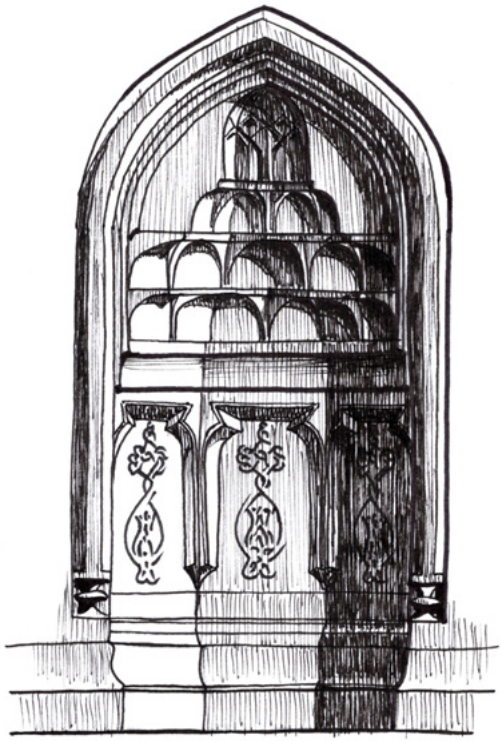
Stylistic characteristics:

- Continuity in relation to all the stylistic characteristics of the previous period, in particular the sculpted stone.



23. MAR BEHNAM

- 23. Appearance of a ribbed motif on the upper part of the niche, which may be linked to the shell motif which developed hereafter.



24. PANJAH ALI

- 24. > Appearance of *muqarnasat* sculpted in the *farsh* of the niches.
  > Appearance of a semi-octagonal base on the niche of Panjah ʿAli with a vase-shaped interlacing panel decoration.

1335 A.D./ 735 H. – 1638 A.D./ 1048 H.
FROM THE MONGOLS TO THE OTTOMANS

On the death of the Great Khan, Mosul was merged into the possessions of the house of Jala'iride in Baghdad. In 1364 A.D./ 765 H., the Mongol Sultan Sheikh Uwais incorporated it in to his kingdom. The city then fell into the hands of the Turkmen confederation Qara Qoyunlu in 1383 A.D./ 785 H.. It came through Tamerlan's campaigns relatively unscathed and he even authorised renovation work to be undertaken on Nabi Yunes and Nabi Jirjis. The brief period under the Timurid Empire ended in 1405 A.D./ 807 H. with the return of the Qara Qoyunlu, replaced in 1468 A.D./ 872 H. by the Aq Qoyunlu, subsequently supplanted by the Safavids in 1508 A.D./ 914 H.. The first Ottoman raid on the city took place in 1516 A.D./ 922 H. and it officially became part of the empire in 1535 A.D./ 941 H.. In 1623 A.D./ 1032 H., the Safavid returned to Mosul but were definitively run out of the city by the Ottomans in 1638 A.D./ 1048 H.. This long period which lasted over three centuries is extremely poor in terms of recognisable architectural remains. Nabi Yunes was restored twice during this period, including the restoration authorised by Tamerlan at the same time as Nabi Jirjis. Although the local tradition has forgotten about him altogether, it is possible that it was Sultan Uweis who first built the mosque which bears his name. Whatever the true story, the last version of the mosque appears to lean much more towards the Ottoman period. The small Dawsat 'Ali sanctuary was built in 1382 A.D./ 784 H.. As of the 16th A.D./

10th H. century, the Ottomans started to make their mark on the city, notably with the construction in 1560 A.D./ 967 H. and 1562 A.D./ 969 H. of the Jamshid and Al-'Omriya mosques. There are no remaining original features from these mosques except for certain plaques from the *mihrab*, which in practice are very difficult to date. It is difficult to identify the stylistic characteristics for such a vast period and one with so few remains. It is likely that a certain number of smaller features from the period have been preserved in certain buildings but nothing which allows us to establish any overall trend within the scope of this study.

1638 A.D./ 1048 H. – 1800 A.D./ 1215 H. THE FIRST OTTOMAN PERIOD – FROM THE BEGINNINGS TO THE HEIGHT OF THE JALILI STYLE

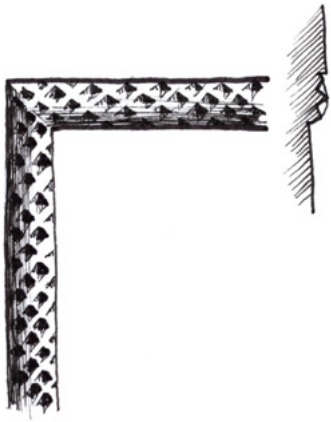
The Ottomans definitively took possession of Mosul in 1638 A.D./ 1048 H. and it was in the second half of the 17th A.D./ 11th H. century that construction work in the city took off once again. As the largest mosques in the city were still standing (except for the Omawi mosque which was mainly in ruins) this building work was mostly semi-private, initiated by influential families who set up a system of clientelism via the endowments they made to these new mosques: caravanserai, shops, baths etc. Building was a sign of power, especially in Mosul where the distance from Constantinople favoured the emergence of powerful local families who divided up responsibilities between them without the

Sublime Porte being able to do anything about it in practice. This was notably the case for the Jalili family, the Christian founder of which, 'Abd Al-Jalil, was a rich merchant from Diyarbakir. He died in 1681 A.D./ 1092 H. leaving a substantial fortune to his three sons. Isma'il became Pasha in 1726 A.D./ 1138 H. and the family held power almost continuously up until 1834 A.D./ 1250 H. when Yahia Pasha was deposed as the Empire embarked on a phase of centralising reform. In the meantime, the vigorous defence mounted by Husain Pasha Jalili against the Persian Nadir Shah who attempted to seize the city in 1743 A.D./ 1156 H., marked the high point of the family's reign in the city. At this time, the ferocity with which the Christians defended their city did not go unremarked and they earned the right to renovate their churches, and even to build two new ones. This was a period of intense activity and most of this work appears to have been funded by the Jalil family. This long period was marked by a gradual change in style which was relatively rustic but unique and free of any external influences. This style is best embodied in the church Al-Tahira of the Chaldean which surpasses all other buildings of the time in terms of its elegance and maturity, forming almost its very own unique style. Despite this upturn in building work, the techniques used at this time were much simpler than at the time of the Atabeg, in particular in the sculpting and stereotomy.

Stylistic characteristics:

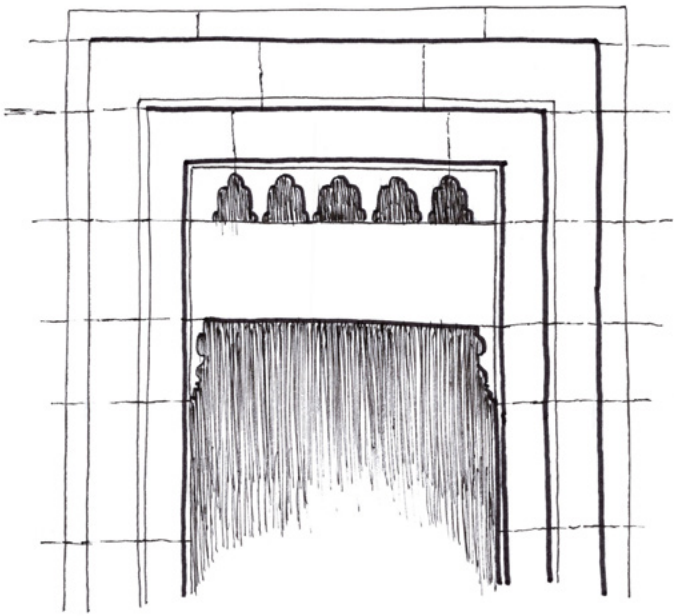
25. AGHAWAT

- 25. Flattening and broadening of arabesques to form a full/ empty contrast, often enhanced with paint.



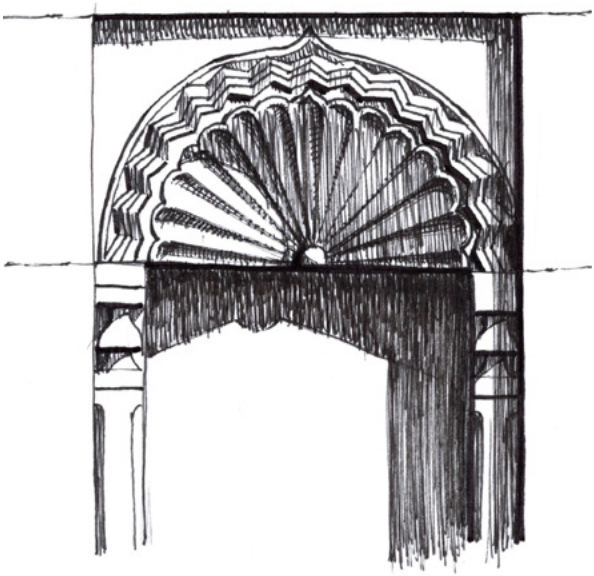
26. CHALDEAN AL TAHIRA

- 26. Edge or frame mouldings with negative relief diamond shapes, twisted mouldings.



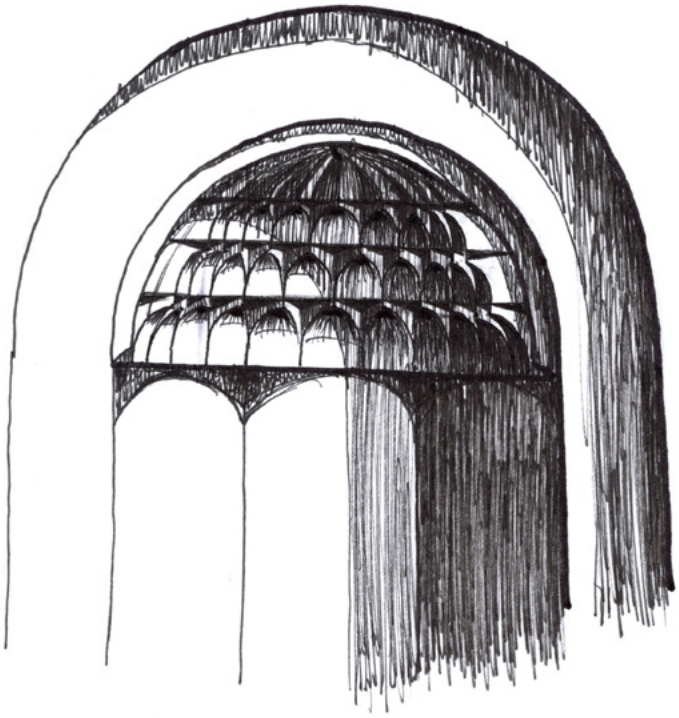
27. AGHAWAT

- 27. The double lintel evolved: the lower lintel became load bearing and the upper lintel was supported by it along the whole length, leaving only a small series of triangular holes.



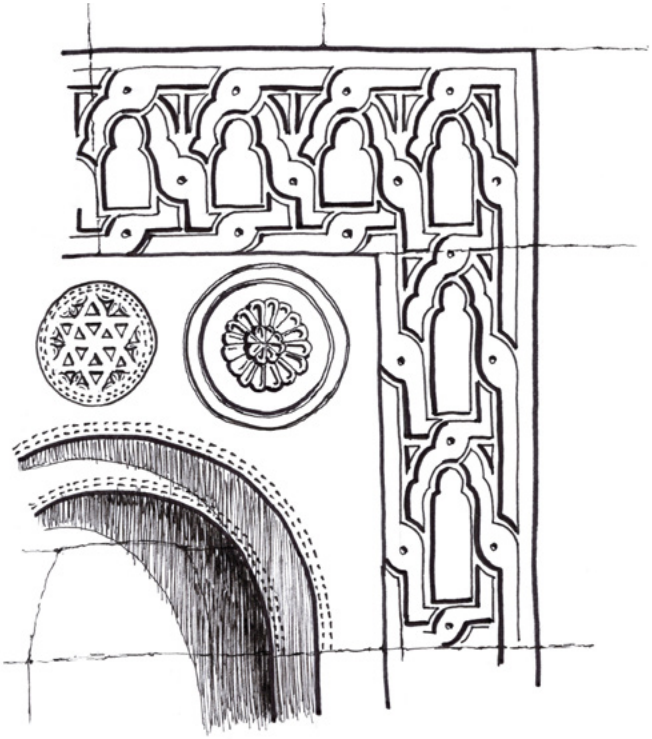
28. MAR GORGIS

- 28. Shell-form cul-de-four radiating from the core, sometimes ribbed, and zigzag archivolt moulding. This motif appears to have survived since antiquity, apparently arriving in Mosul somewhat late in the day, as there are much more ancient examples in Diyarbakir, for instance. This ribbed core would appear to be a simplification of the curved section at the start of the sides of the shell. Its strange transformation shows that the Mosulites probably no longer knew about the origins of the motif.



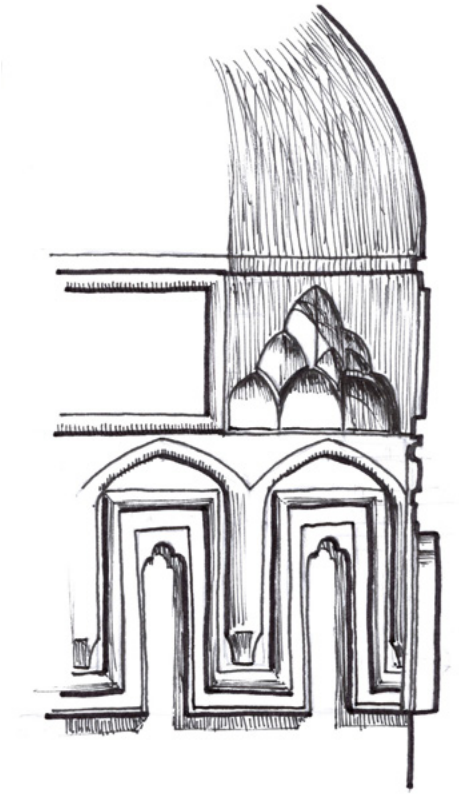
29. KHAZAM

- 29. Upper sections of the niche with extremely simplified *muqarnasat* and a shell crown.



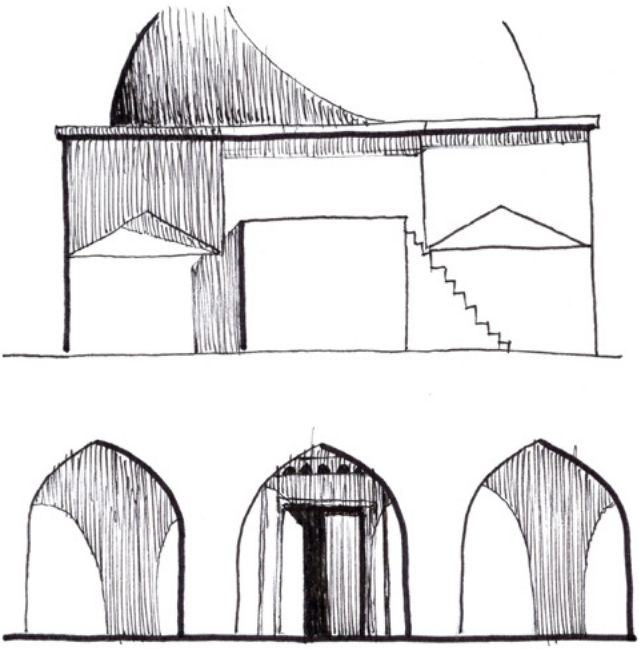
30. AL BASHA

- 30. > Decoration of interlacing ropes, similar to the Atabeg period, but flatter and less even.
  > Geometric motifs: stars of David or eight-pointed stars, roses with eight or more petals, along one or two rows.



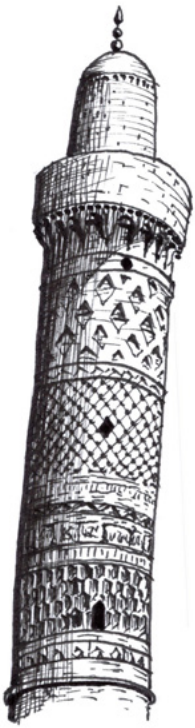
31. KHAZAM

- 31. > Squinches decorated with simple plaster *muqarnasat*
  > Motifs on the attics of the walls aligned with niches juxtaposed and separated by small columns or mouldings.



32. MAHMUDEN

- 32. Arcades in walls pierced with pointed arches. Over time the piers became increasingly thin until they became actual pillars with capitals. Appearance in 1744 A.D./ 1157 H. of pillars in churches renovated after the Persian siege.



33. AL 'OMARIYA

- 33. Continuity in the art of decorating the minaret in relation to the Zengid era. The same bricks are produced and the same patterns created but on a smaller scale. The centre of the minaret is composed of stone masonry. Use of turquoise glazed bricks. The exterior domes appear to have been frequently treated in the same way but this decoration was often covered over at a later time as the technique is not very resistant to bad weather.

34. MAHMUDEN

- 34. Thuluth calligraphy

35. AL BASHA

- 35. Interior of the half-hexagon niche with panels decorated with symbolic drawings of vases or trees.

36. CHALDEAN AL TAHIRA

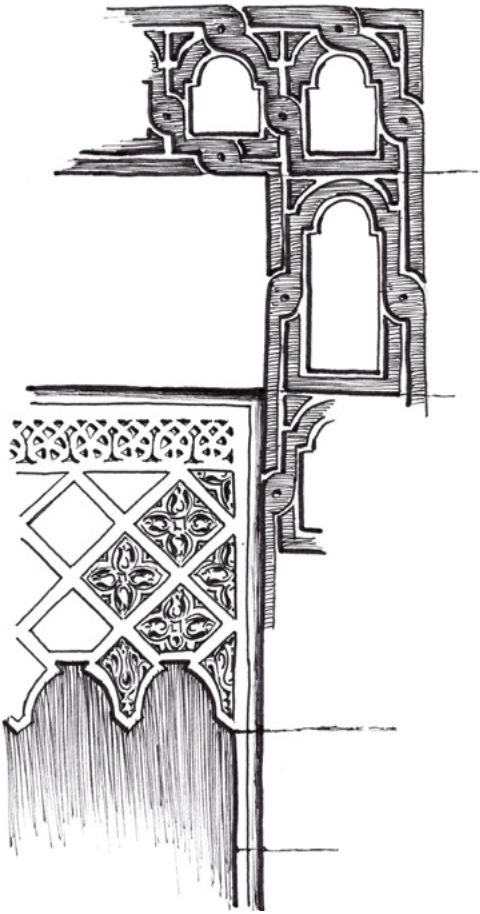
- 36. In the churches built in 1744 A.D./ 1157 H., the decorative options are updated, the motifs used are simpler but the composition and geometric framing is more complex. Decoration of calligraphy surrounded by ivy leaves, specifically in the church Al-Tahira of the Chaldeans.

1800 A.D./ 1215 H. – 1856 A.D./ 1272 H.
THE SECOND STYLE OF THE OTTOMAN PERIOD

In around 1800 A.D./ 1215 H., the style changed in almost every way despite maintaining the same overall characteristics. Perhaps under the influence of the other power houses of the Ottoman Empire, but whilst keeping its uniquely local features, the sculpture became less rustic, more elegant, and more unified. It is also likely that the techniques for extracting *farsh* improved as it was omnipresent at this time. During the same period the Ottoman Empire modernised and centralised. When Yahia Pasha was deposed in 1834 A.D./ 1250 H., Constantinople took back full control of the administration of the province and implemented a series of reforms. The style during the first half of the 19th A.D./ 13th H. century remained relatively well preserved from outside influences, up until the major transformation which ensued.

Stylistic characteristics:

- Most of the motifs from the previous era were preserved but became more refined and more structured.

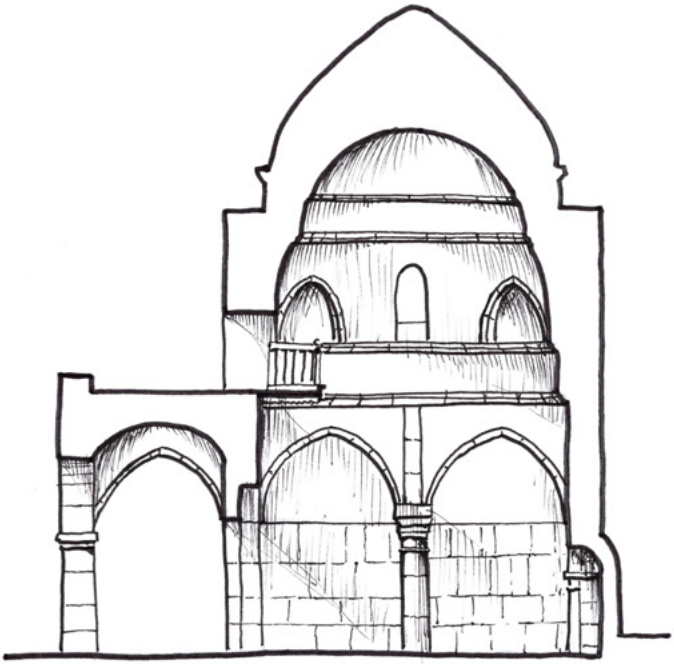


37. AL OMAWI

- 37. > The system of framing with interlacing ropes is still present but the sculpture is flattened making it more graphic.
  > The space between the two lintels disappears, in favour of a high lower lintel directly supporting the frame or leaving room for a surface for inscriptions.
  > The lower lintel is decorated with stalactites, the flat frame moulding extending into an oblique across the whole surface of the lintel, forming a network of rhombuses inside which are plant motifs with interlacing stems.
  > The arabesques become more complicated and more refined, the quality of the construction and sculptures is improved.

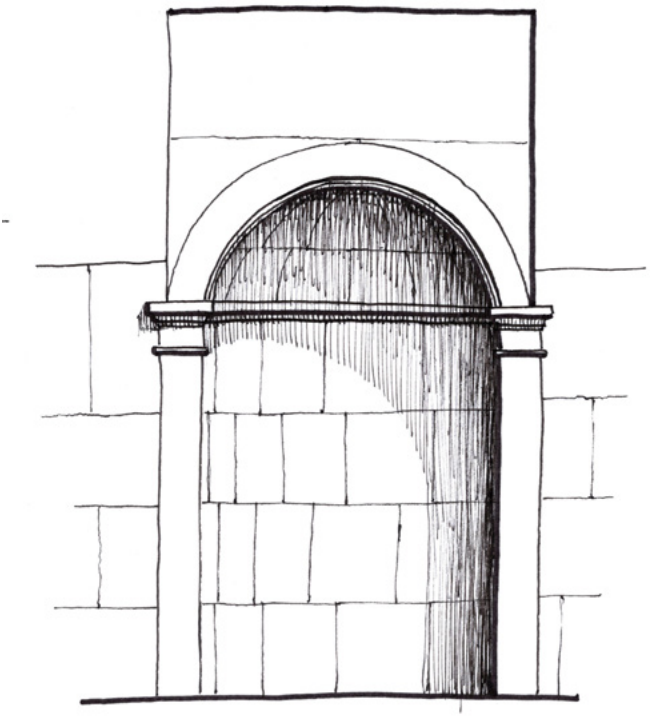
38. MESKINTA

- 38. Start of the revival of calligraphy on plaster with a blue background.



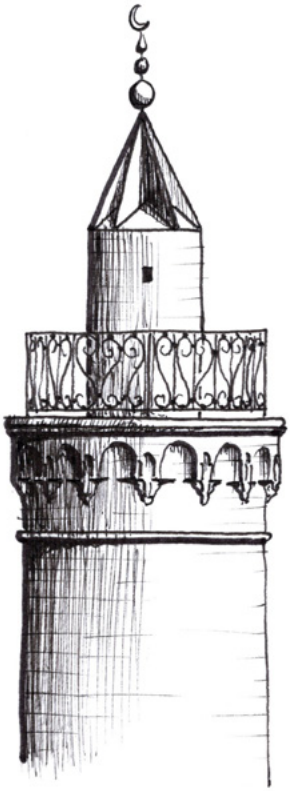
39. AL OMAWI

- 39. *Farsh* becomes dominant, the walls pierced with arches transform into colonnades and the intrados of the arches are entirely made of *farsh*. Similarly, there are numerous bands and cornices, as well as wide plinths around the interior perimeter of the rooms (mosques and churches).



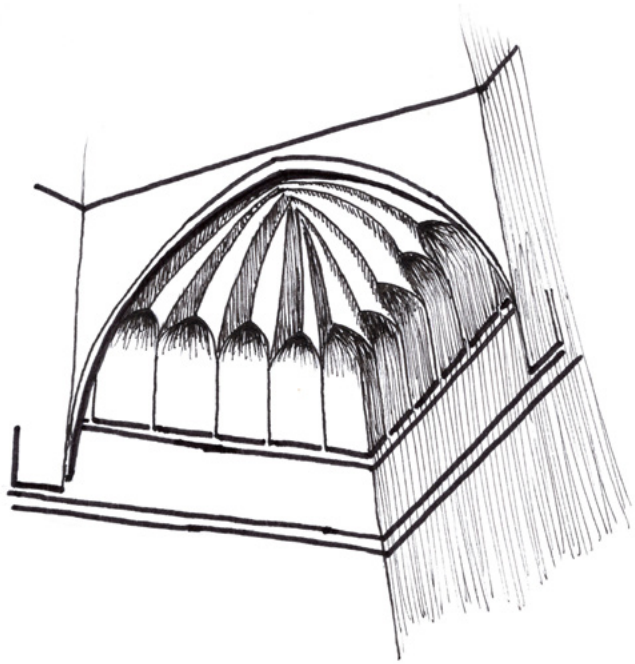
40. AL OMAWI

- 40. Emergence of a very simple, elegant style with square columns, capitals with simple mouldings and cornices and no other decoration, inspired by external sources (*mihrab* of the Al-Rab'iya mosque, Al-Juwaijati mosque).



41. AL BASHA

- 41. Minarets with an external coating of cut white limestone. Cantilever upper platform on simple *muqarnasat*.



42. AL RAB'YIA

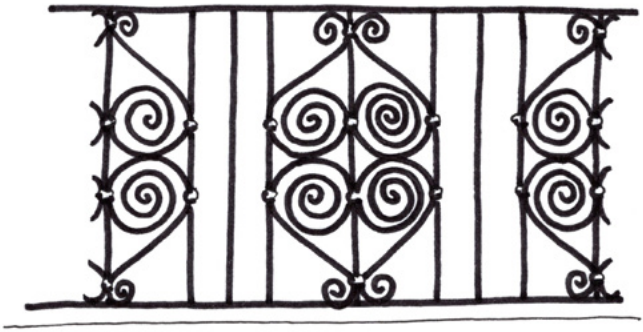
- 42. Squinches with ribbed motif.

1856 A.D./ 1272 H. – 1958 A.D.
WESTERN INFLUENCE AND THIRD STYLE OF THE OTTOMAN PERIOD

1856 A.D./ 1272 H. is a key date for Ottoman Christians and Jews, as the Hatt-i Humayun, or Imperial Reform Edict, issued that year by the Sublime Porte authorised the construction of religious buildings by all the official religious minorities in the Ottoman Empire, something which had not been possible since the 7th A.D./ 1st H. century. The consequences of this decision reach far beyond these religious minorities, because their sudden wealth and close connections with the West via the European missions led to a complete change in style which also affected the Islamic population. The Dominican mission installed the first printing press in the history of the city and worked extensively in the cultural sector, to the benefit of all communities. The Jewish community was also supported by the Alliance Israélite Universelle. European influences followed on from one other: France was most important in the 19th century A.D., then Germany at the start of the 20th century up until 1918 A.D./ 1336 H., and finally Great Britain with the Mandate for Mesopotamia. In 1932 A.D., Iraq became a fully independent kingdom up until 1958 A.D.. Indeed, as of 1859 A.D./ 1275 H., the construction of the Suez Canal triggered the start of Mosul's economic decline which worsened as Baghdad gained in importance. Despite this, the period is characterised by a large amounts of construction work (in particular for minorities), restorations, historical and archae-

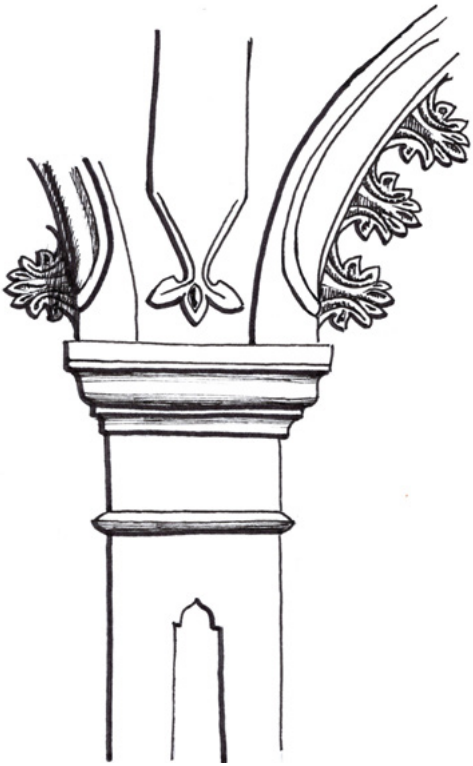
ological studies, and was also the heyday of the large Mosulite mansion. At this time, Mosul did not simply import new forms but developed its own specific, original style which should be treated with special care and attention.

Stylistic characteristics:



43. MOSULITE HOUSE

- 43. Ironwork with fine stems with opposing scrolls.

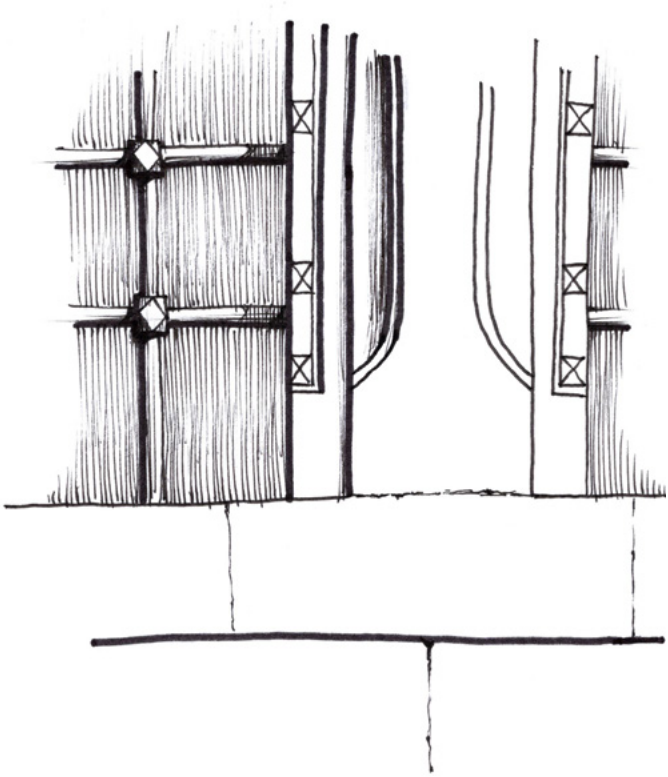


44. MOSULITE HOUSE

- 44. > Omnipresence of palmettes on the intrados of arches.
  > Square pillars and capitals with simple mouldings, colonnades. Vertical flat mouldings aligned with the pillar which ends at the base of the capital with a three-petal flower.

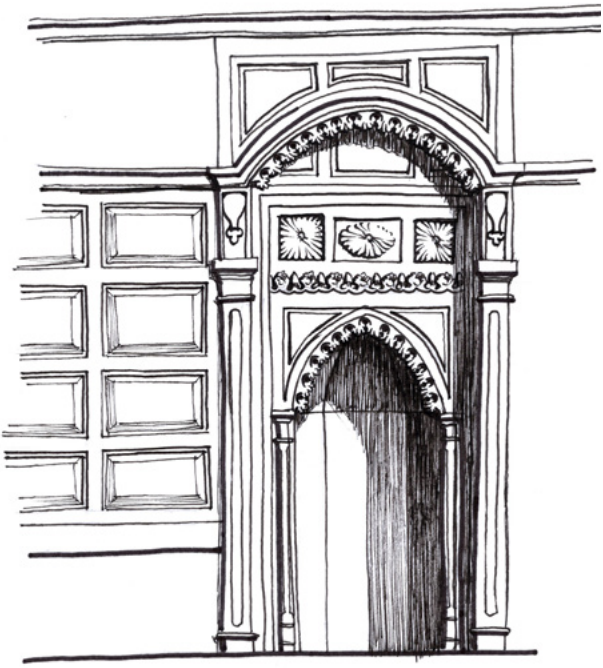
45. CHALABI HOUSE

- 45. Rows of windows separated by narrow window piers.



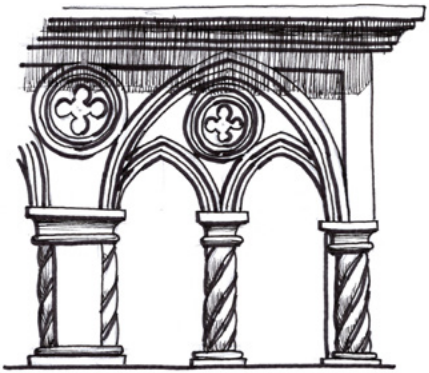
46. THE CHALABI HOUSE

- 46. > Frame mouldings marked with simple geometric grooves.
  > Quarter-cylinder negative mouldings with characteristic edges.



47. QATANIYA

- 47. > *Farsh* used as wood would be, with a distinction drawn between pieces for posts, pieces for uprights and pieces for panels.
  > Walls covered with *farsh* over their entire height.
  > The *mihrabs* of mosques and the gates are framed with simple columns as described above, and mounted with a blind segmental arch.

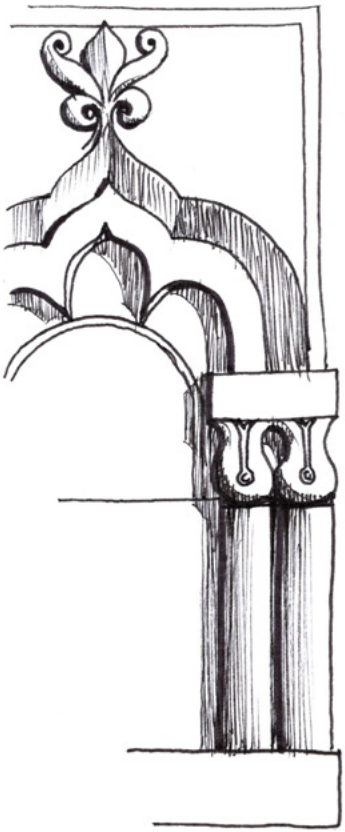


48. MAR TOMA

- 48. In the churches, some neo-gothic or classic features dispersed or mixed in with specifically Mosulite features.

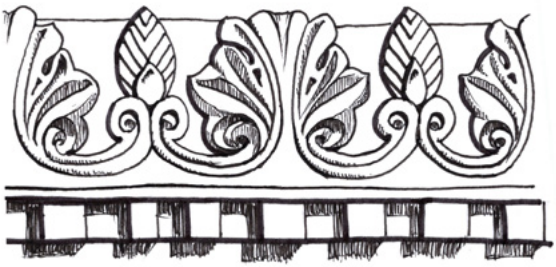
49. CHALABI HOUSE

- 49. Complete renewal of the plant decorations, which become more natural, more complex and more voluminous. Palmette motifs which can become extremely complex.



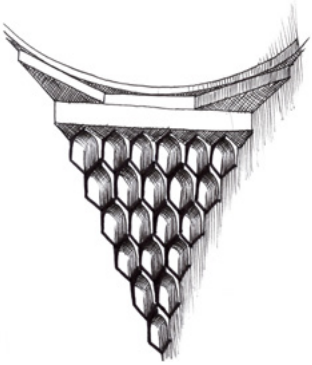
50. MAR TOMA

- 50. Return of the lyre motif treated as plants, eclectic collages of motifs.



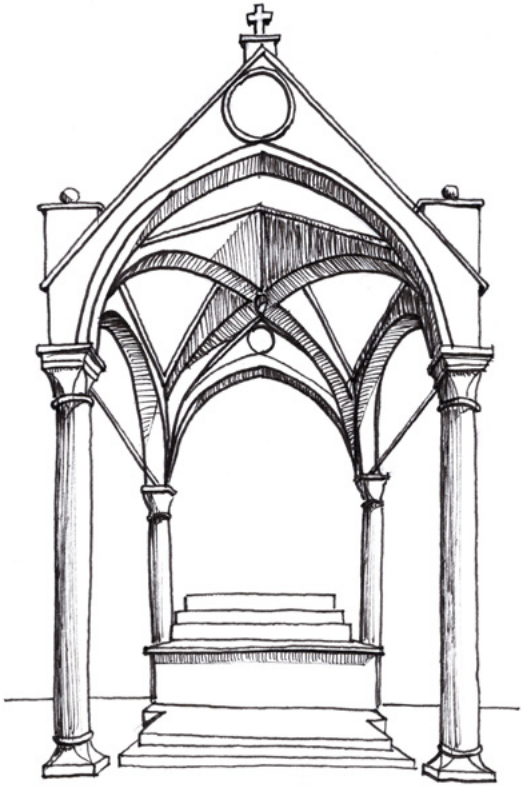
51. SASSUN SYNAGOGUE

- 51. Horizontal crowns with alternating palmettes and pine cones. This probably relates to the influence of the archaeological discoveries made in Egypt.



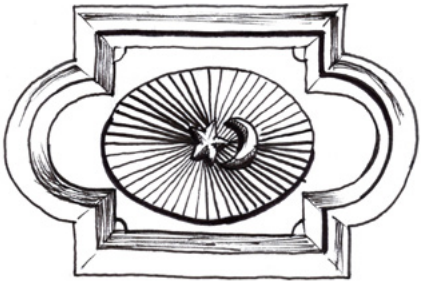
52. MAR TOMA

- 52. Return of the *muqarnas,* this time repeated and made of *farsh.*



53. MAR TOMA

- 53. In churches, emergence of masonry canopies reinforced with steel supports.



54. SASSUN SYNAGOGUE

- 54. Presence of Ottoman symbols: suns, moons etc.

55. MAR TOMA

- 55. New golden age of calligraphy on plaster with a blue background, decorating churches, mosques and the eiwans of large houses.

MOSUL AND MODERNITY

Of course, the architectural history of Mosul does not stop at the turn of the 20th century. The emergence of concrete as a building material in the 1950s A.D. rapidly put an end to any characteristic style and ushered in an era of globalised architecture although some high-quality buildings were built in this period. Initially the shapes changed slowly: metal beams with hollow concrete replaced wood on balconies, vaults were gradually replaced with concrete slabs whilst the walls were still generally built in the traditional way. The period was subsequently marked by a large number of quality projects built in the international modernist style, in particular private homes. Examples of these can be seen along the road, which follows the path of the ancient city walls to the south of the city. The architecture of mosques took longer to change, it was most often reduced to its simplest form with a system of beams under concrete slabs, the openings often enhanced with forms which tend towards a very simplified Neo-Moorish style, at a time when the Arab identity was looking for a way of expressing itself inspired by the past, abandoning local traditions.

At the same time the city modernised and expanded. In 1920 A.D., British military engineers built a metal bridge, which still exists today, finally replaced the ancient bridge which was still composed of a floating platform on a row of boats on the Bab

Al-Jisr side. Subsequently, with the expansion of the city on the left bank on the Nineveh side, numerous concrete bridges were built. The city also got its own train station, on the route between Syria and Baghdad, beyond which extended the new district of Mosul: Jedida. The city expanded in all directions, well beyond the limit of the ancient city walls, hospitals, schools, a university and various government offices were built which in themselves are worthy of study.

HERITAGE BUILDINGS

FACT SHEETS

LIST OF THE PRESENTED HERITAGE BUILDINGS

The numbers in bold indicate buildings with a detailed fact sheet

A01	Mosque	Al-Omawi	الجامع الأموي	36°20'47.5"N 43°07'56.6"E
A02	Mosque	Al-Omawi (minaret)	منارة الجامع الاموي	36°20'47.7"N 43°07'51.8"E
A03	Mosque	Al-Nuri	جامع النوري / الكبير	36°20'35.2"N 43°07'36.9"E
A04	Mosque	Al-Mujahidi - Al-Khidhr	جامع المجاهدي - الخضر	36°20'24.9"N 43°08'25.6"E
A05	Mosque	Nabi Yunes	مسجد النبي يونس	36°20'54.0"N 43°09'35.2"E
A06	Mosque	Nabi Jirjis	جامع ومرقد النبي جرجيس	36°20'40.5"N 43°07'49.7"E
A07	Mosque	Al 'Omariya	جامع العمرية	36°20'06.7"N 43°07'51.8"E
A08	Mosque	Khuzam	جامع خزام	36°20'24.4"N 43°08'00.2"E
A09	Mosque	Sheikh 'Abdal	جامع الشيخ عبدال	36°20'34.9"N 43°08'04.8"E
A10	Mosque	'Omar al Aswad	جامع عمر الاسود	36°20'17.1"N 43°07'43.6"E
A11	Mosque	Sultan Uweis	جامع السلطان ويس	36°20'44.0"N 43°07'24.7"E
A13	Mosque	Al-Aghawat	جامع الأغوات	36°20'41.5"N 43°08'12.3"E
A14	Mosque	Al-Basha	جامع الباشا	36°20'35.8"N 43°08'09.8"E
A15	Mosque	Imam Al-Baher	جامع الامام الباهر	36°20'39.9"N 43°07'14.3"E
A16	Mosque	Al-Rab'iya	جامع الرابعية	36°20'22.6"N 43°07'43.4"E
A17	Mosque	Al-Ziwani	جامع الزيوانى	36°20'10.4"N 43°07'32.9"E
A18	Mosque	Nabi Shit	جامع النبي شيت	36°20'05.3"N 43°08'07.7"E
A19	Mosque	Jamshid	جامع جمشيد	36°20'41.8"N 43°07'37.0"E
A20	Mosque	Al-Na'maniya - Al-Qataniya	جامع النعمانية - القطانين	36°20'28.5"N 43°07'49.7"E
A21	Mosque	Al-Shahwan - Sheikh Al-Shatt	جامع الشهوان - شيخ الشط	36°20'57.2"N 43°07'52.5"E
A22	Mosque	Al-Qal'a	جامع القلعة	36°20'44.1"N 43°08'10.6"E
A23	Mosque	Maryam Khatun	جامع مريم خاتون	36°20'38.1"N 43°08'02.7"E
A24	Mosque	Hammu Al-Qaddu	جامع حمو القدو	36°20'42.5"N 43°08'04.8"E
A25	Mosque	Al-Sabunji	جامع الصابونجي	36°20'26.8"N 43°08'18.8"E

A26	Mosque	Al-Imam Mohsen	جامع الامام محسن	36°21'11.8"N 43°07'20.6"E
A27	Mosque	Sheikh Qadhib Al-Ban	جامع قضيب البان	36°20'23.6"N 43°06'55.4"E
A28	Mosque	Al-Hamiden / Al-Mahmuden	جامع الحامدين / المحمودين	36°20'18.7"N 43°07'21.1"E
A29	Mosque	Al-Juaijati / Al-Juwaiji	جامع الجويجاتي	36°20'10.4"N 43°07'46.8"E
A30	Mosque	Al-Sheikh Khaled	جامع الشيخ خالد	36°20'50.8"N 43°07'17.6"E
A31	Mosque	Al-Sheikh Hanash	الشيخ حنش	36°20'47.4"N 43°07'19.1"E
A32	Mosque	Al-Shaiji / Al-Sheikh Nadhir	الشاجي / الشيخ نذر	36°20'35.0"N 43°07'43.2"E
A33	Masjed	Al-Mudarris	مسجد المودرس	36°20'33.4"N 43°07'47.8"E
A34	Mosque	Al-Makkawi	جامع المكاوي	36°20'45.7"N 43°07'39.7"E
A35	Masjed	Al-'Udhaibani	مسجد العذيباني	36°20'53.2"N 43°07'40.1"E
A36	Masjed	Al-Sheikh Elias Beg	مسجد الشيخ الياس بك	36°20'38.0"N 43°08'06.1"E
A37	Masjed	Al-Khilafa	مسجد الخلفا	36°20'39.5"N 43°08'10.0"E
A38	Masjed	Malla Sa'id	مسجد ملّا صعيد	36°20'31.0"N 43°08'01.1"E
A39	Mosque	Al-Bashir	جامع البشير	36°20'04.5"N 43°07'49.9"E
A40	Masjed	Budsh	مسجد بدش	36°20'47.7"N 43°07'39.0"E
A41	Masjed	'Abd Al-Rahman bin 'Awf	جامع عبدالرحمن بن عوف	36°20'38.2"N 43°07'58.0"E
A42	Masjed	Sheikh Hassan Al-Bakri	الشيخ حسان البكري	36°20'35.4"N 43°07'52.6"E
A43	Masjed	Khazraj	جامع الخزرج	36°20'23.9"N 43°07'26.1"E
A44	Masjed	Mansur Al-Halaj	مسجد منصور الحلاج	36°20'39.3"N 43°07'25.4"E
A45	Mosque	Bakr Efendi	جامع بكر افندي	36°20'52.2"N 43°07'47.3"E
A46	Masjed	Tel 'Abada / Malla Yunis	مسجد تل عبادة / ملّا يونس	36°20'45.7"N 43°07'12.9"E
A47	Masjed	Khanjir Khashab	مسجد خنجر خشب / التوكندي	36°20'31.5"N 43°07'54.1"E
A48	Mosque	Al-Haj Mansur / Al-Sheikh Muhammad	جامع الحاج منصور / جامع الشيخ محمد	36°20'15.4"N 43°07'35.8"E
A49	Masjed	'Omar bin 'Abd Al-'Aziz	مسجد عمر بن عبد العزيز	36°20'09.8"N 43°07'42.2"E
A50	Mosque	Al-Hikma	مسجد الحكمة	36°20'22.6"N 43°07'58.6"E
A51	Mosque	Zeineb Khatun	جامع زينب خاتون	36°20'31.5"N 43°07'44.5"E
A52	Mosque	Al-Mut'afi	جامع المتعافي	36°20'25.1"N 43°07'36.0"E

A53	Mosque	al Safer	جامع الصفر	36°20'28.5"N 43°07'38.0"E
A54	Mosque	Bilal Al-Habashi	جامع بلال الحبشي	36°20'18.3"N 43°07'59.4"E
A55	Mosque	al M'adhid	جامع المعاضيد	36°20'48.1"N 43°07'35.9"E
A56	Mosque	Bab Al-Tob	جامع باب الطوب	36°20'33.7"N 43°08'12.4"E
A57	Masjed	Al-'Aragda	مسجد العراكدة	36°20'30.9"N 43°07'31.7"E
A58	Masjed	Al-Shama'	مسجد الشماع	36°20'28.1"N 43°07'52.8"E
A59	Masjed	Al-Sheikh Shams-Al-Din	مسجد الشيخ شمس الدين	36°20'11.4"N 43°07'44.7"E
A60	Mosque	'Ali al Hadi	جامع علي الحادي	36°20'14.9"N 43°07'14.8"E
A61	Mosque	'Abd Al-Jalil Al-Khidhri	جامع عبد الجليل الخذري	36°20'50.8"N 43°07'33.5"E
A62	Mosque	Al-Shahiden	جامع الشهيدين	36°20'27.6"N 43°07'04.9"E
A63	Masjed	Al-Abariki	مسجد الابريكي	36°20'07.7"N 43°07'54.0"E
A64	Masjed	Al-Ridhwani	مسجد الرضواني	36°20'12.1"N 43°07'50.0"E
A65	Masjed	Al-Sheikh abu Al-'Ala	مسجد الشيخ أبو العلا	36°20'29.1"N 43°07'54.0"E
A66	Mosque	Al-'Abbas	جامع العباس	36°20'33.9"N 43°07'58.9"E
A67	Mosque	Awlad Al-Hasan	جامع اولاد الحسن	36°20'35.9"N 43°07'60.0"E
B01	Church	Al Tahira of the Chaldeans	كنيسة الطاهرة الكلدانية	36°21'12.8"N 43°07'23.6"E
B02	Church	Outside Al-Tahira of the Syrian Orthodox	كنيسة الطاهرة للسريان أرثوذكسية	36°21'10.6"N 43°07'13.6"E
B03	Church	Mar Isha'ia	كنيسة مار إشعيا	36°20'55.4"N 43°07'45.3"E
B04	Church	Mar Yohanna	كنيسة مار يوحنا	36°20'55.0"N 43°07'44.9"E
B05	Church	Mar Yussif	كنيسة مار يوسف	36°20'44.2"N 43°07'59.2"E
B06	Church	New Al-Tahira Syrian Catholic church of Qal'a	كنيسة الطاهرة للسريان الكاثوليك الجديدة	36°20'41.6"N 43°07'57.1"E
B07	Church	Old Al-Tahira Syrian Catholic church of Qal'a	كنيسة الطاهرة (القديمة) للسريان الكاثوليك	36°20'40.4"N 43°07'57.5"E
B08	Church	Inside (New) Al-Tahira of the Syrian Orthodox church of Qal'a	كنيسة الطاهرة القلعة سريانية أرثوذكسية	36°20'39.0"N 43°07'56.7"E
B09	Church	Sourp Asdwadzadzin (Holy Mother of God)	الكنيسة الرسولية الأرمنية (أم الرب المقدسة)	36°20'40.7"N 43°07'56.3"E
B10	Church	Church of the Dominicans - Church Al-Sa'a	كنيسة الساعة	36°20'26.8"N 43°07'38.4"E
B11	Church	Mar Toma of the Syrian Orthodox	كنيسة مار توما سريانية أرثوذكسية	36°20'27.0"N 43°07'31.5"E

B12	Church	Mar Toma of Syrian Catholics	كنيسة مار توما سريانية كاثوليكية	36°20'28.9"N 43°07'30.8"E
B13	Church	Mar Gorgis	كنيسة مار كوركيس	36°20'25.6"N 43°07'30.4"E
B14	Church	Meskinta	كنيسة القديسة مسكنتة	36°20'18.9"N 43°07'32.2"E
B15	Church	Mar Shem'un Al-Safa	كنيسة مار شمعون الصفا	36°20'16.7"N 43°07'33.6"E
B16	Church	Mar Hudeme	كنيسة مار حوديمي	36°20'10.3"N 43°07'41.4"E
B17	Church	Mar Petiun	كنيسة مار بثيون	36°20'16.8"N 43°07'44.4"E
B18	Church	Al Qasr - Summer house of the Syrian Catholic bishops - former German consulate	البيت المطران / القسر	36°19'53.4"N 43°08'35.3"E
B19	Seminary	Saint John Seminary	السيمينير ماريوحنا	36°20'24.5"N 43°07'43.5"E
B20	Seminary	Former Chaldean seminary	السيمينيرالكلداني	36°20'17.6"N 43°07'32.9"E
B21	Church	Protestant church		36°20'24.9"N 43°07'35.4"E
C01	Shrine	Al-Sheikh 'Omar /Abu Al-Hawawin	مرقد الشيخ عامر / ابو الحواوين	36°20'38.7"N 43°07'13.0"E
C02	Shrine	Sheikh Fathi	مرقد الشيخ فتحي	36°20'48.9"N 43°07'05.7"E
C03	Shrine	Imam Yahia Abu Al-Qasm	مرقد يحيى ابو القاسم	36°21'16.7"N 43°07'22.4"E
C04	Shrine	Dawsat 'Ali	مرقد دوسة علي	36°20'36.1"N 43°07'28.8"E
C05	Shrine	Nabi Daniel	مرقد النبي دانيال	36°20'41.5"N 43°07'25.4"E
C06	Shrine	Panjah 'Ali	مرقد بنجه علي	36°21'04.3"N 43°07'02.1"E
C07	Shrine	Imam 'Awn Al-Din	مرقد الامام عون الدين	36°20'21.0"N 43°07'52.3"E
C08	Shrine	Abd Al-Rahman	مزار عبدالرحمن	36°21'00.4"N 43°07'28.6"E
C09	Shrine	Imam Ibrahim Al-Jarahi	مسجد الإمام ابراهيم الجراحي	36°20'45.2"N 43°07'47.7"E
C10	Tomb	Ibn Al-Athir	ابن الاثير	36°20'28.9"N 43°06'59.8"E
C11	Shrine	Al-Sheikh 'Isa Dede Al-Jilani	مرقد عيسى دده الجيلاني	36°21'01.2"N 43°07'41.0"E
C12	Shrine	Maqam Shahnaz	مقام شاهناز	36°20'33.3"N 43°07'28.8"E
C13	Shrine	Unknown name	-	36°20'22.0"N 43°07'22.4"E
C14	Shrine	Unknown name	-	36°20'28.2"N 43°07'21.8"E
C15	Cemetery	WWI British Cemetery		36°20'29.3"N 43°06'42.7"E
C16	Shrine	Marqed Al-Safin	مرقد السفين	36°20'37.8"N 43°07'17.0"E

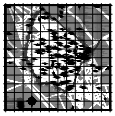
C17	Takiya	Al-Sheikh 'Abdallah Al-Feydhi	تكية الشيخ عبدالله الفيضي	36°20'36.9"N 43°07'46.5"E
C18	Shrine	Sheikh Al-A'naz	مرقد الشيخ العناز	36°19'53.4"N 43°08'00.8"E
C19	Shrine	Madrasat Al-Rashid	مدرسة الرشيد	36°20'50.0"N 43°07'53.1"E
C20	Shrine	Marqed Al-Imam Zein Al-'Ab-din	مرقد الامام زين العابدين	36°20'08.4"N 43°07'37.0"E
C21	Shrine	Sitna Fatima	ستنا فاطمة	36°21'12.3"N 43°07'17.1"E
C22	Shrine	Sheikh Muhammad abu Al-Wafa	مرقد الشيخ محمد ابو الوفا	36°21'10.0"N 43°07'04.9"E
C23	Shrine	Sheikh Muhammad Al-Ghizla-ni	مرقد الشيخ محمد الغزلاني	36°19'08.1"N 43°08'09.0"E
C24	Shrine	Al-Imam Mohsen	الامام محسن	36°20'28.2"N 43°07'21.8"E
C25	Shrine	Al-Sheikh Mansur	مرقد الشيخ منصور	36°20'32.0"N 43°07'08.9"E
C26	Shrine	'Ali Al-Asghir	مرقد علي الأصغر	36°20'37.1"N 43°07'34.8"E
D01	Caravanserai	Khan Al-Gamrik Al-Kebir	خان الكمرك الكبير	36°20'40.6"N 43°08'10.7"E
D02 (see D01)	Caravanserai	Khan Hammu Al-Qaddu	خان حمو القدو	36°20'33.1"N 43°08'06.1"E
D03 (see D01)	Caravanserai	Khan Qassem Agha	خان قاسم آغا	36°20'37.7"N 43°08'08.3"E
D04 (see D01)	Caravanserai	Khan Al-Mufti	خان المفتي	36°20'35.0"N 43°08'08.0"E
E01 (see E04)	Public bath	Al-Salhiya Al-Turathi	حمام الصالحية التراثي	36°20'33.3"N 43°08'08.2"E
E02 (see E04)	Public bath	Qara 'Ali	حمام قره علي	36°20'24.2"N 43°07'44.9"E
E03 (see E04)	Public bath	Al-'Omariya	حمام العمرية	36°20'05.1"N 43°07'51.0"E
E04	Public bath	'Abid Agha	حمام عبيد أغا	36°20'17.4"N 43°07'45.9"E
E05 (see E04)	Public bath	Al-Qal'a Al-Athri	حمام القلعة الاثري	36°20'46.0"N 43°08'04.5"E
E06 (see E04)	Public bath	Al-'Akidat / Al-Mushahda	حمام العكيدات / المشاهدة	36°20'22.7"N 43°07'19.2"E
E07 (see E04)	Public bath	Bab Al-Beidh	حمام باب البيض	36°20'09.4"N 43°07'33.4"E
F01	School	Al-Saigh	مدرس الصائغ للعلوم و النقلي و العقلية	36°20'43.9"N 43°07'46.1"E
F02	School	Al-'Adadiya Al-Sharqiya	مدرس الاعدادية الشرقية	36°20'21.5"N 43°08'21.9"E
F03	School	Qassem Agha Al-Jalili	مدرس قاسم أغا الجليلي	36°20'21.0"N 43°07'43.5"E
G01 (see G--)	Mansion	'Abd Al-Rahman Al-Chalabi	دار عبد الرحمن الجلبي	36°20'54.0"N 43°07'32.6"E
G02 (see G--)	Mansion	Al-Twaleb	بيت الطوالب	36°20'57.3"N 43°07'32.7"E

G03 (see G--)	Mansion	Haji Hussein Al-Jamas	بيت حجي حسين الجماس	36°20'56.7"N 43°07'30.3"E
G04 (see G--)	Mansion	abi Tamam	بيت ابي تمام	36°20'53.8"N 43°07'33.2"E
G05 (see G--)	Mansion	Al-Chalabi	بيت الجلبي	36°20'53.4"N 43°07'33.0"E
G06 (see G--)	Mansion	Tuhala	بيت توحلة	36°20'52.6"N 43°07'33.5"E
G07 (see G--)	Mansion	abi Tamam	بيت ابي تمام	36°20'52.9"N 43°07'34.4"E
G08 (see G--)	Mansion	Unknown name	-	36°20'50.6"N 43°07'19.9"E
G09 (see G--)	Mansion	Tutunji	دار بتوتونجي	36°20'28.9"N 43°07'50.5"E
G10 (see G--)	Mansion	Unknown name	-	36°20'31.3"N 43°07'49.4"E
G11 (see G--)	Mansion	'Abd Al-Jalili	بيت عبدالجليلي	36°20'18.1"N 43°07'43.1"E
G12 (see G--)	Mansion	Old Abd Al-Jalili	بيت عبدالجليلي	36°20'20.3"N 43°07'46.4"E
G13 (see G--)	Mansion	Unknown name	-	36°20'42.8"N 43°07'31.2"E
G14 (see G--)	Mansion	Unknown name	-	36°20'43.7"N 43°07'33.6"E
G15 (see G--)	Mansion	Unknown name	-	36°20'36.1"N 43°07'39.1"E
H01	Synagogue	Main Synagogue	-	36°20'40.8"N 43°07'19.2"E
H02	Synagogue	Sassun	كنيس الساسون	36°20'47.2"N 43°07'17.3"E
I01	Military	Bashtabiya	قلعة باشطابيا	36°21'20.0"N 43°07'17.4"E
I02	Military	Barudkhana	البارودخانة	36°20'57.3"N 43°07'02.7"E
I03	Palace	Qarasaray	قره سراي	36°21'10.6"N 43°07'32.8"E
I04	Consulate	Former French Consulate	القنصلية الفرنسية	36°20'04.6"N 43°08'26.4"E

The Our Lady of the Hour church in its urban setting, Mosul
(Archives of the Dominican Saulchoir Library - Paris. Mosul Collection. Series Z. 58.2. Brown album / Series Z. 58.3. Red album)

Traces of an explosion, from ISIS' time in Mosul,
on a pillar of the Our Lady of the Hour church
(Pascal Maguesyan / MESOPOTAMIA - March 2021)

DETAILED FACT SHEETS



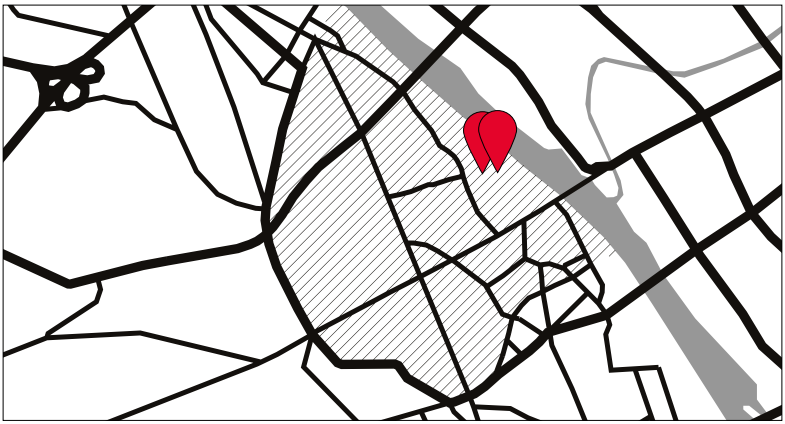
View the map of the old city of Mosul, showing the locations of the heritage buildings studied: www.mesopotamiaheritage.org/wp-content/uploads/2021/07/PLAN-MOSSOUL-20210602-CARTE.pdf

Outside view from the street
(G. de Beaurepaire)

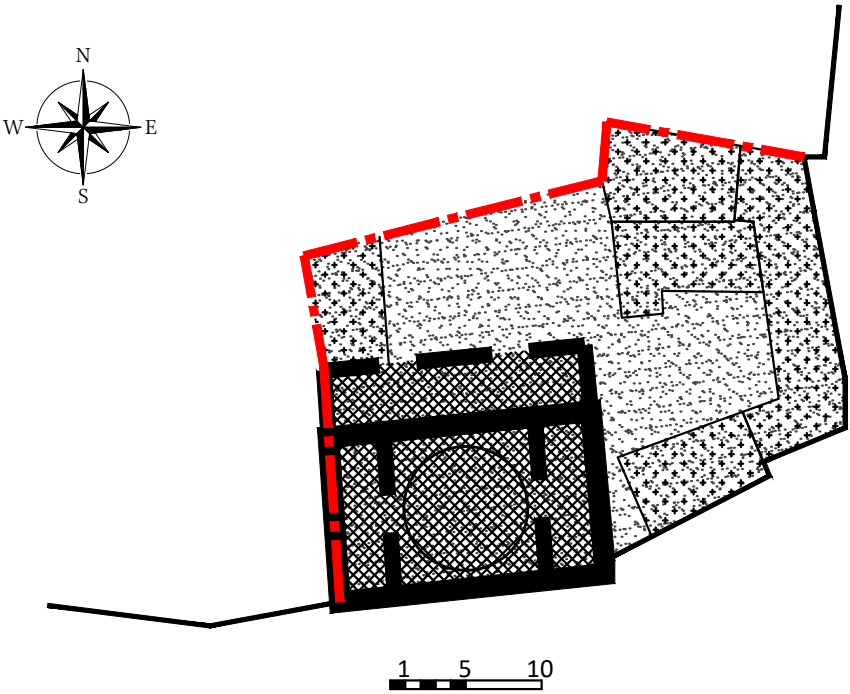
A01-A02

AL-OMAYI MOSQUE

Name of heritage building in English	Al-Omayi / Al-Masfa mosque
Name of heritage building in Arabic	الجامع الأموي
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1847 A.D./ 1263 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Kawazen
GPS coordinates	Mosque: 36°20'47.5"N 43°07'56.6"E Minaret: 36°20'47.7"N 43°07'51.8"E
Estimated surface area in (m^2)	Main building: 273 / Plot: 817
Estimated level of damage: **1** (most) **to 10** (least)	7
Past conservation efforts (nature, year, implementing agency)	Last renovated in 1956



Map of location



Schematic plan (1:500)

CONTEXT

The Al-Omayi mosque is located in the upper part of the old town, on a sort of pass that separates the two hills, near the Tigris River. Although relatively recent, it takes its name from the first mosque built on the same site in Mosul in 638, at the time of the Muslim conquests. This huge mosque managed to hold onto its power despite the trials and tribulations of the period. It was even rebuilt in 1165 during the Atabeg period, but was supplanted in 1187 with the construction of the Al-Nuri mosque. It is likely that it was at this time that the highly-decorated *mihrab* was moved there, as the mosque entered a period of decline, especially after the looting by the Mongols in 1282. Almost abandoned, the site was taken over by a Sufi community, and the courtyard was built and occupied by a large number of potters which caused the area to become known as Kawazen. In 1847, a wealthy benefactor named Al-Haj Mohammad Masfa Al-Thamab had what was left of the old mosque demolished and rebuilt in its present form, hence the name Al-Masfa. The last major renovation took place in 1956 and some of the outbuildings date from this period. The most unusual feature of the mosque is the location of its minaret, situated 150 metres east of the main building in the midst of private houses. This minaret is much older than the present-day mosque and may even be the oldest in Mosul, but it is in very poor condition and its decorative features were completely erased at the beginning of the 20th century.

View of the lintel of the main door
(G. de Beaurepaire)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The present-day mosque shows almost no signs of its former wealth and grandeur. It is much less richly decorated than other mosques of the time built in the richer, commercial districts. The use of thick, cut-stone masonry to build the *qibla* wall indicates a relatively old construction, as this would never have been used to build a mosque like this in the 19th century. However, this wall may be made of old materials which have been reused. The mosque has the classical structure of Mosul mosques from the Ottoman period, with a rectangular floor plan consisting of a central space surmounted by a dome on squinches, separated from its two small vaulted wings by a colonnade, here with only two arches on each side. The entrance is preceded by a colonnade that takes up the entire width of the building. The columns, capitals, arches and cornices are made of *farsh*, as is the bottom of the inner wall which is covered with the same material. The frame of the entrance door is the only notable decorative feature. Its decoration of empty cartouches delimited by interlacing, and its lintel with a checkerboard decoration with stalactites are also characteristic of the period. The site includes a courtyard surrounded by outbuildings. The minaret is no longer in working order and is in a disastrous state. It has none of its original brick decoration, and is probably much smaller than it was when the mosque was the largest in the city.

View of the old minaret
(G. de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The main building of the mosque was in relatively good condition after the battle of 2017. The latest restorations have been rather shoddy with stone cladding stuck to most of the exterior surface. The mosque also has some cracks and the plastering is in very poor condition. The outbuildings have suffered the most since the majority have been razed to the ground, making it impossible even to read the past configuration of the plot. The situation is further complicated by the catastrophic state of the neighbouring buildings which are falling into ruin. The minaret has been freed from the surrounding houses making it easier to consolidate.

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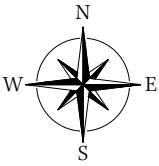
The main building of the mosque
(G. de Beaurepaire)

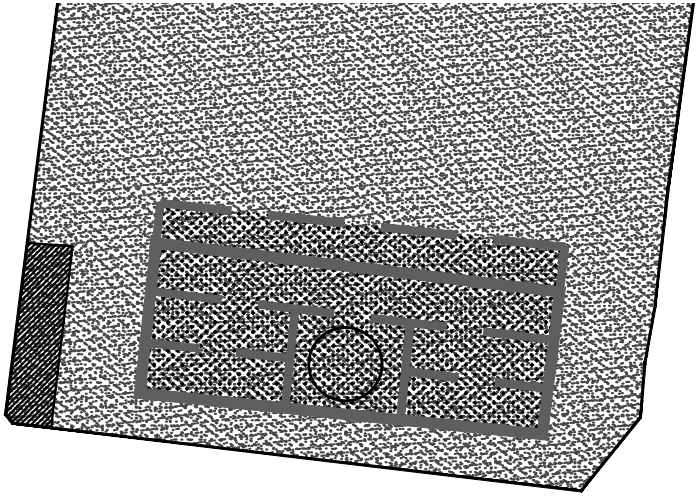
A03

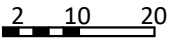
AL-NURI MOSQUE

Name of heritage building in English	Al-Nuri, the main mosque
Name of heritage building in Arabic	جامع النوري / الكبير
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1172 A.D./ 567 H. -1944 A.D./ 1363 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Jami' al Kebir
GPS coordinates	36°20'35.2"N 43°07'36.9"E
Estimated surface area in (m^2)	Main building: 1,439 / Plot: 8,098
Estimated level of damage: **1** (most) **to 10** (least)	3
Past conservation efforts (nature, year, implementing agency)	Various

Map of location







Schematic plan (1:1000)

CONTEXT

The Al-Nuri mosque is the most emblematic monument located in the centre of the old city of Mosul. Its origin dates back to its foundation by the son of Zengi, the Atabeg Nur Al-Din in 1170. After the Christian vizier Fakhr Al-Din 'Abd Al-Masih was removed from power, and against the backdrop of the crusades, the building represented the victory of Islamic purity. The faithful 'Umar Al-Malla oversaw the construction of the new mosque, which lasted until 1172, on an empty plot of land. Nur Al-Din made significant donations to contribute to the running of the mosque and madrasa. The Great Mosque underwent numerous restorations through the ages. Amongst these, the restoration in the 1860s, added a number of features of disparate origins, such as the *mihrab*, which probably came from the Umayyad Mosque, and is 25 years older than the mosque itself. However, the most noteworthy was the restoration in the 1940s that came close to a complete reconstruction, radically transforming the building and keeping only a few scattered features such as the *mihrab* and capitals, with the unused parts sent to the Archaeological Museum of Baghdad. The only remaining original part was the famous ginormous curved minaret, called Al-Hadba, i.e. the hunchback (it is not clear whether the city was named after the minaret or the minaret named after the city). The speech by Abu Bakr Al-Baghdadi on the *minbar* of the mosque announcing the so-called Caliphate of Daesh brought the building to the forefront of current affairs. It was mostly destroyed when the city was taken back, and the upper part of the minaret was blown up by Daesh's retreating troops in the summer of 2017.

The minaret in the 1970s
(Mérigoux)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Al-Nuri Mosque, in its pre-2017 state, was already a modern mosque containing a number of features recovered from the original building. However, its floor plan was roughly based around two long symmetrical wings either side of a large central hall under a dome where the famous *mihrab* of 1148 is located. The walls were made of irregular stones embedded in *jess* mortar, and the ceiling of concrete slabs. Its incongruous neo-Moorish style arcades included the magnificent capitals decorated with arabesques from the original building. The second *mihrab*, located in the courtyard and probably used for summer prayers, has been reconstructed in the Baghdad Museum. The most authentic part remained the minaret, which was 60 metres high, including a cylindrical section 45 metres high. Of the same family as the Persian minarets of the same period, each section was decorated with geometric motifs created from variations in the layout of the bricks. The tallest building in the old city, its silhouette could be seen from a great distance and its unusual appearance made it a prominent landmark for the inhabitants of Mosul. The group of buildings surrounded a huge courtyard constitutes the largest empty space in the centre of old Mosul.

The mihrab of 1148
(Herzfeld)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

Most of the main building of the mosque collapsed as a result of bombing during the battle of 2017. Only the central dome and its supporting walls (now at disturbing angles) remain but are badly damaged. However, the mosque has not suffered from vandalism, which suggests that most of the old features can be found, restored and rebuilt. The shaft of the minaret has completely collapsed, but most of the base remains in place. It should be noted that it was already in very poor condition before the destruction showing a number of cracks and having been the victim of various unfortunate restorations over the last few decades.

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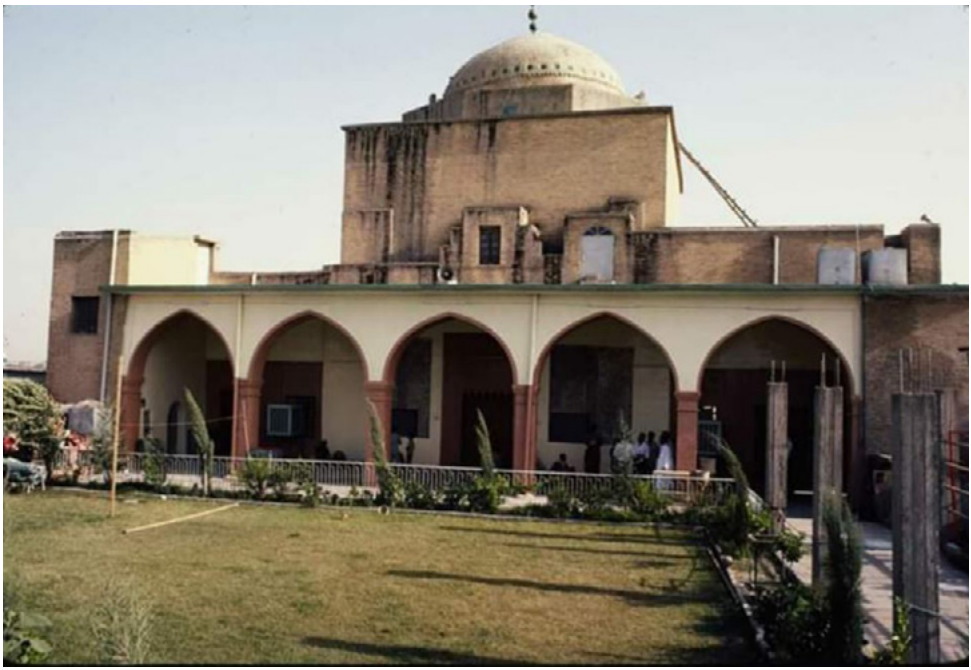


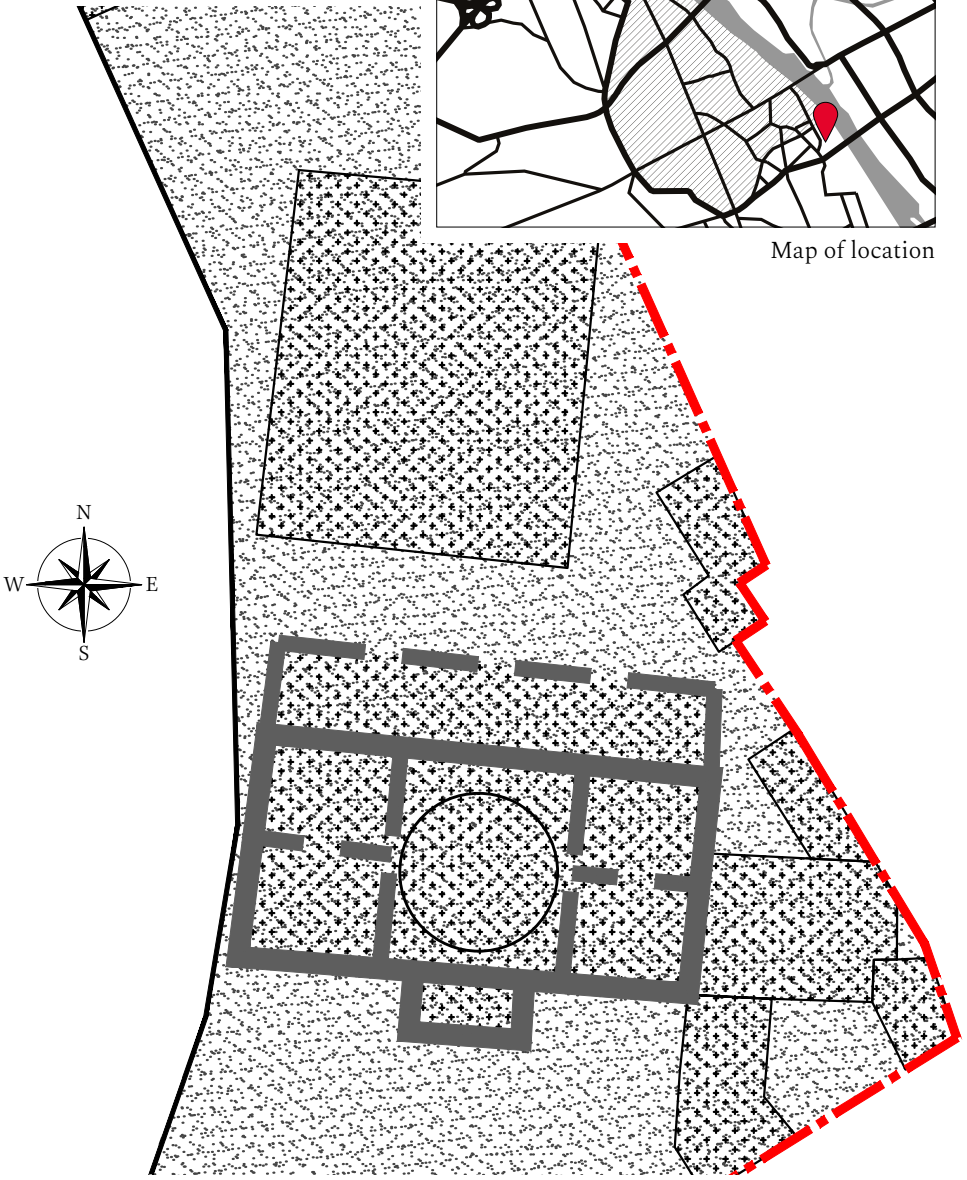
The mosque in the 1970s
(Google Maps)

A04

AL-MUJAHIDI MOSQUE

Name of heritage building in English	Al-Mujahidi / Khidhr Elyas / the Red Mosque
Name of heritage building in Arabic	جامع المجاهدي - الخضر
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1176 A.D./ 571 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	ʿOmar Al-Maula
GPS coordinates	36°20'24.9"N 43°08'25.6"E
Estimated surface area in (m^2)	Main building: 742 / Plot: 2,100
Estimated level of damage: 1 (most) **to 10** (least)	1
Past conservation efforts (nature, year, implementing agency)	Second half of the 20th century

Map of location



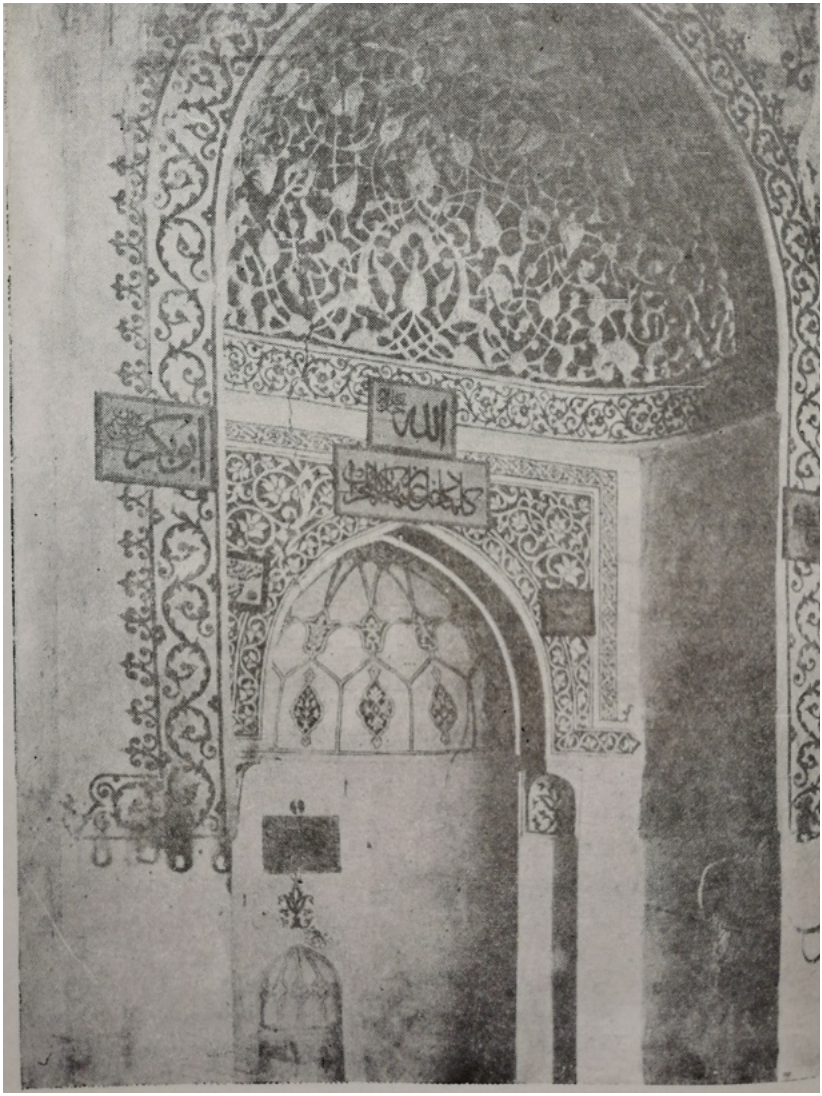
Schematic plan (1:500)

CONTEXT

The Al-Mujahidi mosque, also known as Al-Khidhr, Khidhr Elyas, or the Al-Ahmar mosque (Red mosque), is located outside of the historic walls of the old city. It is one of the three great historic mosques of Mosul after the Umayyad Mosque and the Al-Nuri Mosque. It was built at a prosperous time for the city, as the growth of Mosul outside its walls precipitated the need to build a mosque for the inhabitants of this new suburb, for whom the Al-Nuri Mosque was becoming too remote. It was built by the Atabeg Mujahid Al-Din Kunaz Al-Rumi in 1176. In 1180, the Andalusian traveller Jubair was amazed by its size and location on the banks of the Tigris River. The decline of the city, which coincided with the start of the Mongolian period, led to the mosque being abandoned up until its restoration in 1726 by ʿAli Pasha, during the Ottoman period. It seems that the presence of Al-Khidhr was associated with this mosque at this time. The mosque underwent further restoration in the following centuries, in particular by Tayyar ʿAli Pasha in 1847, who rebuilt the outer arcades and added the main door. After the last restoration of Nuri Pasha in 1901, the structure was entirely covered with facing stones in the second half of the 20th century.

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Al-Khidhr Mosque has remained for much of its history the only surviving building in its district, isolated 500 metres from the city gates almost until the beginning of the 20th century.



The main mihrab
(Daiwahji)

Before its destruction it was the oldest surviving mosque in the city, preserved almost in its original form. The general structure, although largely reworked, and the painted plaster decorations of the upper part of the *mihrab* remained from the Atabeg period. It is also known that many of the decorations of the time, including *kufic* calligraphy, which were still visible in the 19th century, were subsequently covered with plaster. Over the course of time and the restoration work, it eventually took on a classical Ottoman mosque floor plan, with a central dome supported by two side wings, accessed by a colonnade overlooking a courtyard. The 1726 works restored the decorative features where these had disappeared. The style of the main door of 1847 itself was characteristic of its time, with a high single lintel the lower section of which was decorated with stalactites and a diamond-shaped structure on the outer surface. The courtyard of the mosque appears to have been reduced in size by the creation of the Kornish Road, which joins the river bank at this point and runs along the Tigris River up to the metal bridge.

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The Al-Mujahidi mosque was probably a victim of its association with Khidhr Elyas, as it was completely destroyed by the so-called Islamic state, and all the rubble removed. There is therefore absolutely no trace of the building on site, an inestimable loss for the city's heritage. Instead, Daesh began to build a new mosque as early as 2016, which seems to be the only example of the construction of a mosque or any other public building by

Current state, the new mosque started by Daesh
(G. de Beaurepaire)

the terrorist group. However, this new mosque has remained a concrete skeleton that nobody seems to want to touch. Although it is one of the city's most valuable heritage buildings, the complete disappearance of the mosque and the removal of the rubble makes any hope of a "scientific" restoration of the building illusory. The fate of the rubble could be investigated, and certain treasures might be recovered, but the plaster *mihrab* has certainly completely disappeared. The other question concerns what the people intend to do with the structure of the new mosque left by Daesh? The most credible solution for a reconstruction project that will necessarily be completely different from the lost mosque, would be to include a large exhibition space presenting documents and reconstructions of the Al-Khidhr mosque as it was both before its destruction and over the ages.

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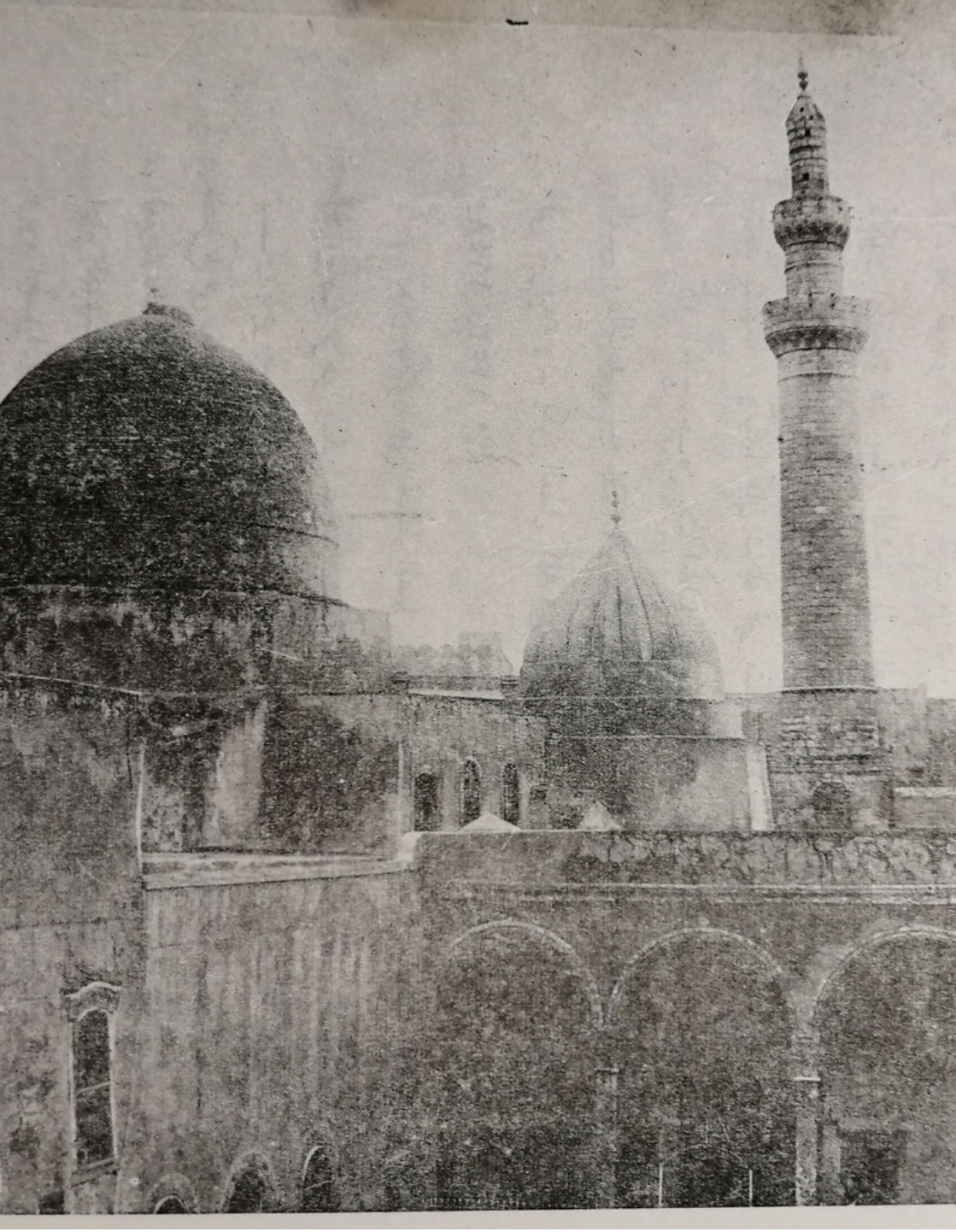


Nabi Jirjis in the 1930s
(Daiwahji)

A06

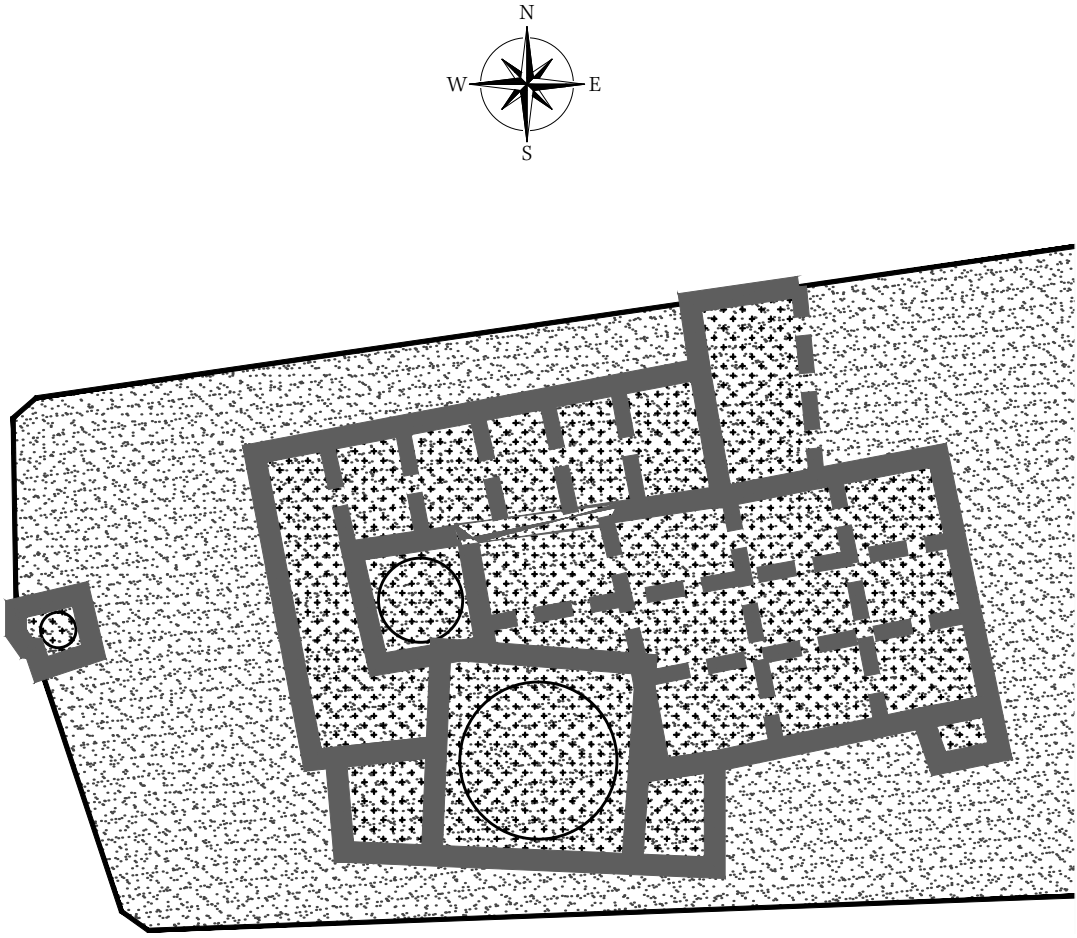
SANCTUARY AND MOSQUE OF NABI JIRJIS

Name of heritage building in English	Nabi Jirjis
Name of heritage building in Arabic	جامع ومرقد النبي جرجيس
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Sanctuary and mosque
Date/period of main construction	Circa 1170 A.D./ 565 H.
Owner	*unknown*
Location (city and neighbourhood)	Bab Al-Nabi
GPS coordinates	36°20'40.5"N 43°07'49.7"E
Estimated surface area in (m^2)	Main building: 1,475 / Plot: 7,130
Estimated level of damage: 1 (most) **to 10** (least)	1 (disappeared)
Past conservation efforts (nature, year, implementing agency)	End of 20th century

Map of location

CONTEXT

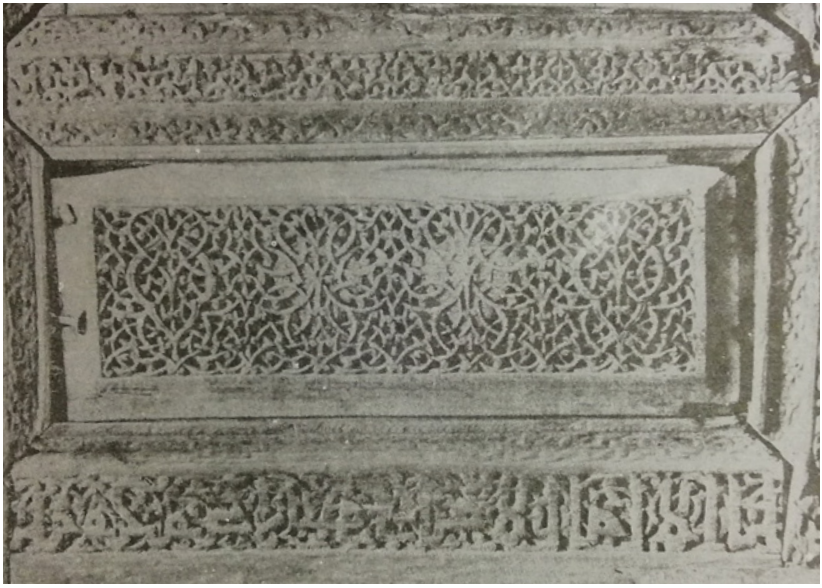
The shrine and mosque of Nabi Jirjis is located halfway along Mosul's oldest main road, which joined Bashtabiya to the Bab al Tob gate, crossing the city from north to south. The origins of the shrine are controversial. Some believe it is the tomb of an Umayyad dignitary whose name was changed to protect him from the vindictiveness of the Abbasids. However, the general form and the difference in orientation of the old buildings, as well as the name of the site (St George), suggest that it was Christian site that was occupied and transformed by Muslims. The earliest features noted by Herzfeld in 1910 were the capitals and pillars of the eastern room, identical in form and decoration to those in the Great Hall of the Al-Nuri Mosque. Ibn Jubair described the sanctuary in 1180 when it already had the same name and belonged to the Muslim community. It is known that Tamerlan made a donation for the addition of a dome at the end of the 14th century, which could possibly be the origin of the great dome. Finally, most of the decorative features date from the Ottoman period, except for magnificent carpentry carved in different forms of calligraphy that appear to be much older. In 1916, the dome collapsed and the building was extensively remodelled. The columns of great hall must also have been weakened because this has since been rebuilt in concrete.



Schematic plan (1:500)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The shrine of Nabi Jirjis was the result of numerous interventions and modifications throughout history. Assuming that the present building was founded on a church, the only very old parts would be the outer walls, perhaps even only the foundations. The site was accessed from the main street through a colonnade that probably dated from the post-1916 reconstruction. A gallery led to the room with the old columns, which was probably rebuilt in concrete in the 1950s. Through a series of residual spaces, this room gave access to the main place of prayer, the southern dome, which included a *mihrab* from the Ottoman period. The tomb itself was at the bottom of the stairs, behind a portal from the early Jalili period. A small space could be accessed from here, extensively decorated with calligraphy on a band running around the room. This space was mounted with a dome that appeared on the outside in the form of a ribbed cone. The ensemble formed a picturesque space that is difficult to describe, as it was the result of multiple phases of construction over the course of history. Finally, a tall minaret of cut stone was built, probably in the same post-1916 reconstruction phase, on the western edge of the site. Because of the slope of the land, the building was at street level on the east side, but slightly below ground level on the west side. As elsewhere, at the end of the 20th century, all the exterior surfaces of the buildings were covered with stones fixed in cement.



Wooden sculpted panel
(Daiwahji)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

Already during the 20th century, and especially after the 1916 collapse, the building had been extensively altered. The capitals described by Herzfeld in 1910 were no longer in place. When the fighters of the so-called Islamic State entered the city in 2014, they included Nabi Jirjis in their general programme to destroy shrines they considered impure. In July, the shrine was destroyed and the ground levelled. Most of the rubble seems to have been removed, but it is possible that some remains on the western edges of the plot of land. It is not known where the rubble was taken. Investigations would need to be carried out to find out what happened to the rubble from the buildings destroyed by Daesh. It might be possible to recover some elements that could be incorporated into a possible reconstruction. It would also be interesting to know what happened to the capitals described in 1910 and which disappeared during the 20th century. Nabi Jirjis was an important part of the identity of the city of Mosul, as were Nabi Yunes and Nabi Shit, which also disappeared. Rebuilding the mosque, in one form or another depending on what elements can be recovered and the state of the foundations, would be highly symbolic for the city.

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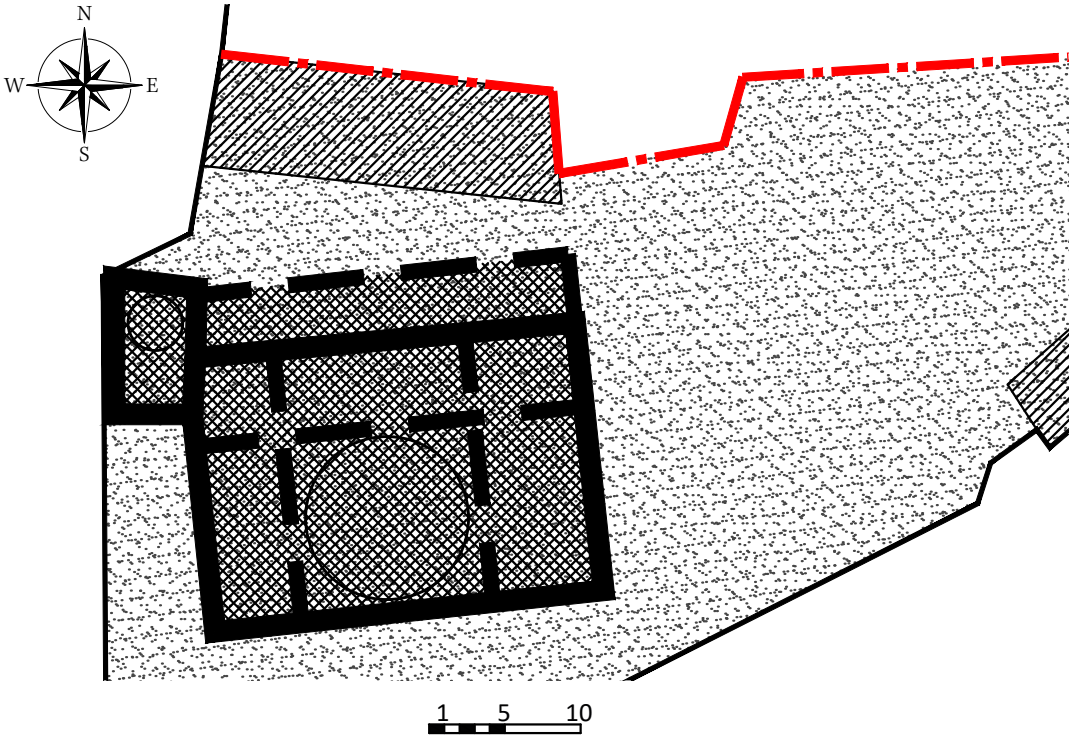
The minaret of the al 'Omariya mosque (G. de Beaurepaire)

A07

AL-ʻOMARIYA MOSQUE

Name of heritage building in English	Al-ʻOmariya mosque
Name of heritage building in Arabic	جامع العمرية
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1562 A.D./ 969 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Bab al ʻIraq
GPS coordinates	36°20'06.7"N 43°07'51.8"E
Estimated surface area in (m^2)	Main building: 618 / Plot: 2,756
Estimated level of damage: 1 (most) **to 10** (least)	5
Past conservation efforts (nature, year, implementing agency)	In progress at the end of 2019

Map of location



Schematic plan (1:500)

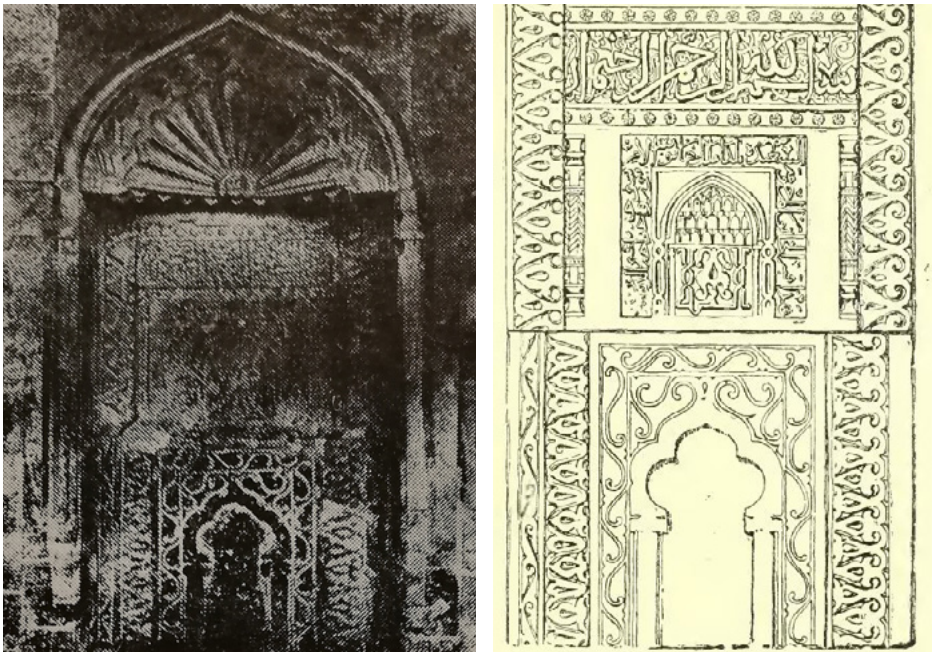
CONTEXT

The Al-'Omariya mosque is located in the south of the old city of Mosul, close to where Farouq Street reaches the site of the old city walls. It was originally located very close to the Bab al 'Iraq gate, also called Bab al Jedid. Its history is closely linked to that of the al 'Omari family, descendants of the second Caliph 'Omar. The mosque has always been a particularly important place for the Sunni Orthodox faith, and subsequently for the Hanafi school during the Ottoman period. It contains a carved plaque which, according to Herzfeld, could date from the beginning of the 3rd century AH (9th century AD), making it the oldest surviving material trace of the Muslim presence in Mosul. Always faithful to the successive caliphs, in the 16th century the 'Omari took the side of the Ottoman Empire which brought Sheikh Qassem Al-'Omari over from Mecca, in 1562, to preach the official doctrine in Mosul. It would therefore be logical for the carved plaque to date from this period, as it contains a specifically Sunni profession of faith, at a time when the Ottomans were seeking to free Mosul from Persian influences. The mosque conserved its shape from the time of Sheikh Qassem, despite the successive alterations made by the Sheikh's descendants, who himself is buried there with his son. In 1957, the mosque was entirely rebuilt in concrete and brick, keeping only the reliefs and its unusual colonnade in a surprising Romanesque style, sculpted during the 1866 restoration.

Outside view of the mosque from the courtyard with restoration work in progress (G. de Beaurepaire)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Al-'Omariya mosque consists of a large room preceded by arcades according to the traditional Ottoman plan used in most mosques of this period. Unfortunately, the mosque had already undergone an extensive and aggressive renovation before 2014, when the entire building was completely rebuilt. It is possible that some interesting features remain inside, but this will need to be checked as it seems that all the masonry is of recent construction, from the foundations to the dome. However, as is often seen in the old town, the minaret is original. It is very elaborate and of great heritage interest. It stands very close to the entrance door to the courtyard. Its shaft is extensively decorated with a variety of mouldings: bricks of special shapes, turquoise glazed bricks arranged in a honeycomb or herringbone pattern, calligraphy decorated stone rings, as well as a section with the classic oblique grid pattern created from bricks moulded into ovals. The minaret is crowned with a corbelled platform supported by a level of *muqarnasat*.



Old pictures and drawings of the carved mihrabs
(left Daiwahji, right Herzfeld)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The Al-'Omariya mosque seems to have incurred significant damage during the reconquest of the city. This damage, probably inflicted by military strikes, is now much less visible as renovation work on the main building is well under way. The concrete dome has been completely renovated, and the rest of the building is in the process of being repaired, apparently including a complete renovation of the wall coverings. The minaret has also suffered. It was struck in two different places. The first strike heavily damaged the top platform. The second strike hit the centre of the shaft, removing the external layer of decorative bricks over a surface area of around 8 m2, and leaving a gaping hole in the structure of the minaret itself which fragilized it still further.

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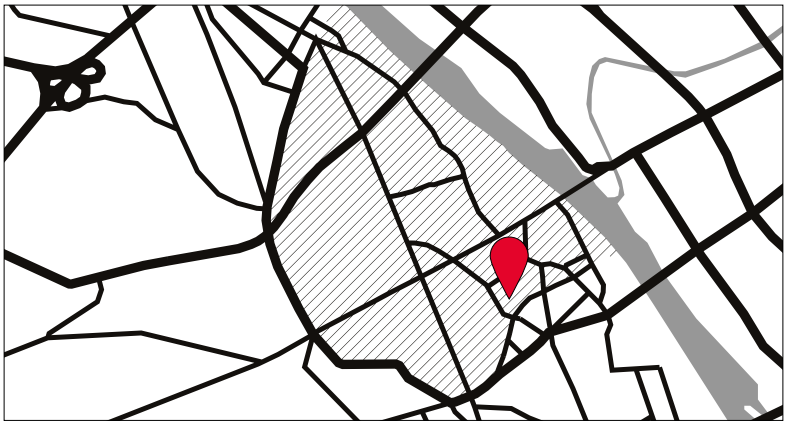
The minaret
(Zain al Jalili)

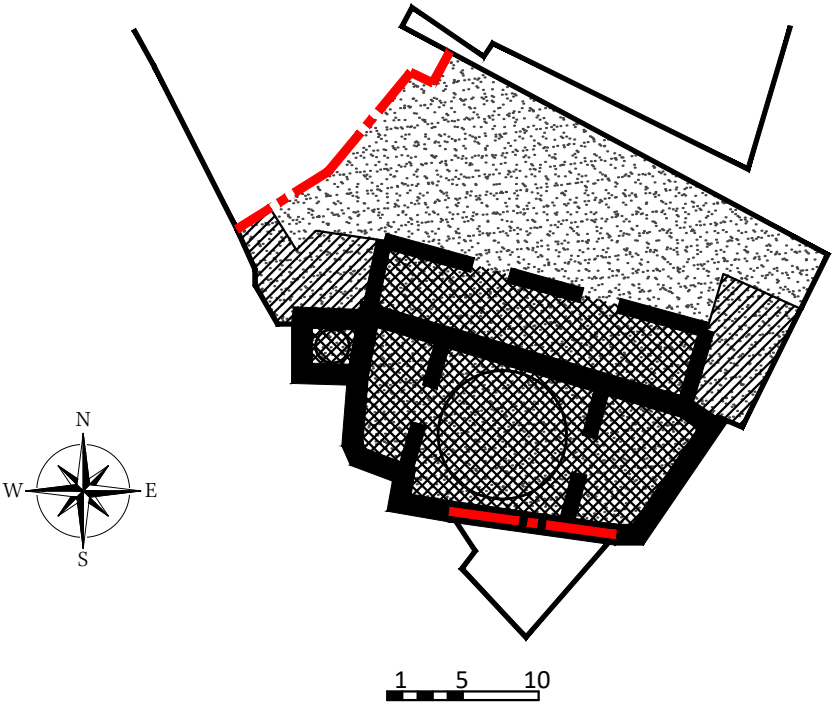
A08

KHAZAM MOSQUE

Name of heritage building in English	Khazam mosque
Name of heritage building in Arabic	جامع خزام
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1696 A.D./ 1107 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Jami' Khazam
GPS coordinates	36°20'24.4"N 43°08'00.2"E
Estimated surface area in (m^2)	Main building: 346 / Plot: 752
Estimated level of damage: 1 (most) **to 10** (least)	7
Past conservation efforts (nature, year, implementing agency)	Restoration of the main building of the mosque in 2019



Map of location



Schematic plan (1:500)

CONTEXT

The Khazam Mosque is located in the southern part of the old city of Mosul, just north of the old Bab Al-Geish gate. It is attributed to Muhammad Khazam II bin Nur Al-Din Seyadi Al-Rifa'i, who was buried there in 1577. Inscriptions indicate that it was renovated in 1695 by governor Hassan Pasha, but it is difficult to discern which features are original and which are the result of restoration work. In 1793, Haj Jirjis Jalbi 'Abdal, grandson of the Haj 'Abdal who built the mosque named after him, had a fountain built for the inhabitants. Conflicting testimonies attribute the minaret either to the same period or to the 1695 restoration. The style, as well as the structure of the mosque, the *mihrabs* and the minaret seem more in keeping with the end of the 17th century. The date of the foundation of the school is unknown, we only know that it was already up and running in 1787. After 1875, Sheikh Abi Al-Huda Al-Seyadi tried to spread the Sufi Al-Rifa'yia method, linked to the Shafi'i school. With this in mind, on his return from Constantinople, he renovated the school and put into place Daud Efendi Assaigh, who taught there until 1905. This teaching did not survive for very long and the school was later abandoned.

The pendentive and the niches
(Zain al Jalili)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Khazam mosque looks a lot like the more famous Aghawat mosque, which gives some indication of the age of the main construction. It has the same plan and structure, with a main dome separated from two wings by a wall pierced with two arches, and a nearby gallery also outlined by a large wall with arches. This is very much in keeping with the style of architecture of the early Jalili period. The plaster decorations under the dome are elaborate, with a juxtaposition of tri-lobed niches framed by a moulding which runs around almost the entire circumference of the room. The corner *muqarnasat* are wide and decorated. The main *mihrab* is very interesting because its flat arabesques herald the grand style of the 1744 reconstruction which saw most of the city's churches renovated. It is therefore one of a select number of unique pieces indispensable to understanding the artistic history of Mosul. The side *mihrabs* are much less innovative in their decoration and the door frames are relatively simple. Perhaps the most interesting feature is the minaret, with its classic brick decoration, some of which have a turquoise glaze. Herzfeld found a strange carved plaque on the site which was quite old but is apparently no longer there. The outbuildings and courtyard are very small and the surrounding wall is part of the original building. There was no cladding on the walls in the 20th century, only the dome seems to have been covered with a layer of cement.

View from the courtyard
(Zain al Jalili)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

Although the Khazam Mosque has not undergone any major restoration work in recent decades, it seems to be in fairly good structural condition, probably due to the robust architecture of the early Ottoman period buildings. However, the mosque itself was renovated in 2018 at which time it was fitted with a rather distasteful interior plastic cladding and the *mihrab* was cleaned of its paintwork. The main problem concerns the minaret, which like many others has been decapitated and lost a few metres in height. The rest of the buildings and the surrounding wall are in very good condition.

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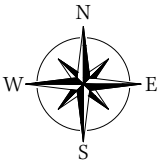
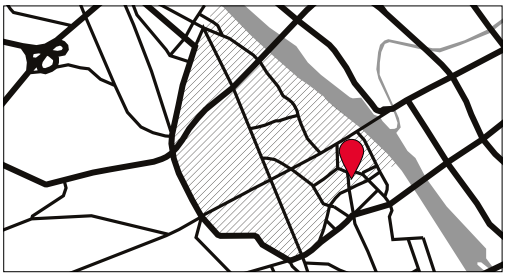
Outside view of the mosque
(G. de Beaurepaire)

A09

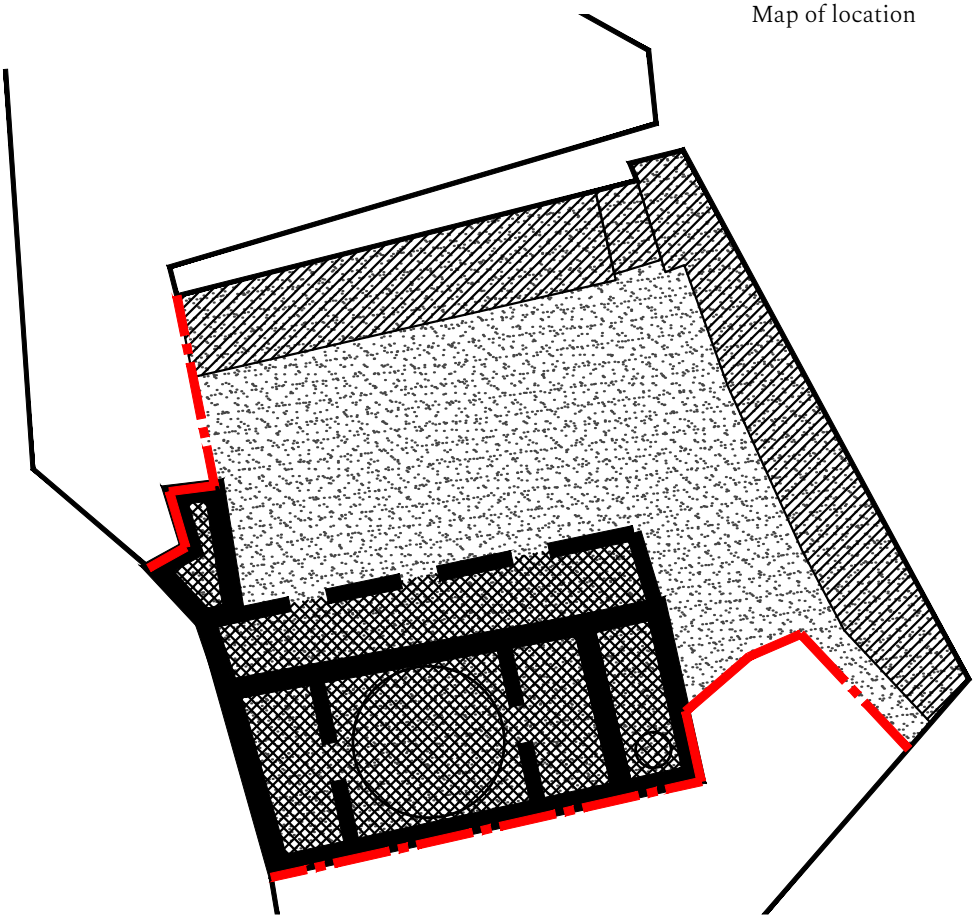
SHEIKH ʿABDAL MOSQUE

Name of heritage building in English	Sheikh ʿAbdal mosque
Name of heritage building in Arabic	جامع الشيخ عبدال
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1669 A.D. / 1080 H.- 1788 A.D. /1202 H.- 1881 A.D. /1298 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Bab Al-Saray
GPS coordinates	36°20'34.9"N 43°08'04.8"E
Estimated surface area in (m^2)	Main building: 499 / Plot: 1,612
Estimated level of damage: 1 (most) **to 10** (least)	7
Past conservation efforts (nature, year, implementing agency)	End of the 20th century





Map of location



Schematic plan (1:500)

CONTEXT

The Sheikh ʿAbdal mosque is located in the heart of the commercial district that extended from the bridge gate, Bab-al Jisr, to beyond the Bab Al-Saray gate. It is closed off from the street by numerous shops. It was founded by a wealthy and pious merchant named Haj ʿAbdal ben Mustafa Al-Shafi'i in 1669, at a time when the Ottoman Empire was consolidating its power by favouring certain foundations that were ideologically compatible. Haj ʿAbdal added a school, and endowed the complex with a caravanserai and cafes. He was buried in a room to the east of the mosque, along with two other pious figures. His great-grandson Haj Jirjis ben Isma'il renovated the mosque between 1788 and 1800, adding fountains for the local inhabitants. The last major renovation took place in 1881, and the minaret in its present form probably dates from this time. It is not easy to date with certainty the different features that make up the present-day mosque. Indeed, its decoration is both original and extremely simple. It is a relatively poor mosque, even today, as shown by the lack of maintenance and the absence of recent restorations, except for the covering of the dome with a single layer of cement.

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Sheikh ʿAbdal Mosque has the classical plan of Mosul mosques from the Ottoman period: a large hall under a dome separated off from each of the two vaulted wings by a colonnade.

The main door of the mosque
(G. de Beaurepaire)

The entrance is covered by a long colonnade which in this case does not continue around the large courtyard. The decoration of the mosque is sparse but original. The *mihrab* is simple, with two twisted columns supporting a jagged arch and a ribbed niche. A window in the style of the large houses of this period opens onto an adjacent room to the north, which is where the minaret begins. The minaret has no decoration and its shape has changed so much since the beginning of the 20th century that there is a suspicion that it might have been completely rebuilt, or at least the upper part. The main door is classically decorated with cartouches delimited by a interlacing, and a strangely shaped lintel with three angular lobes. The decorations on the outer dome were obscured when it was entirely covered of a layer of concrete. The courtyard contains a number of narrow outbuildings. Apart from the renovation of the dome and the minaret, relatively little restoration work has been carried out and The *jess* masonry and *farsh* stone used in the construction are still clearly visible. The minaret, on the other hand, appears to be made of brick.

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The mosque of Sheikh ʿAbdal is in poor condition. The lack of maintenance and the multiple impacts sustained during the battle of 2017 have left their mark and the plaster has disappeared in numerous places. The presence of metal tie rods, installed at some point in the past, show that the mosque has been subject to movement. The minaret seems to have been largely weakened. Cracks have appeared in a number of places.

View of the mosque at the beginning of the 20th century (Daiwahji)

The lack of past maintenance is visible, but on a positive note this also means that no stone cladding set in concrete has been fitted as is the case in many other mosques, only one layer of concrete layer covering the dome. Most of the outbuildings have been substantially weakened. The tombs seem to have been destroyed by Daesh.

ACTION REQUIRED

- Demining and rubble clearance from the destroyed buildings
- Removal of the layer of concrete and restoration of the dome to its former state
- Reinforcement of the masonry and installation of metal tie rods
- Restoration of the minaret to its former state with its ribbed cone shaped dome
- Repairing the interior plaster coatings
- All interior finishing work and joinery
- Refurbishment of the ancillary functions (ablutions, etc.).

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The qibla wall still standing
(G. de Beaurepaire)

A11

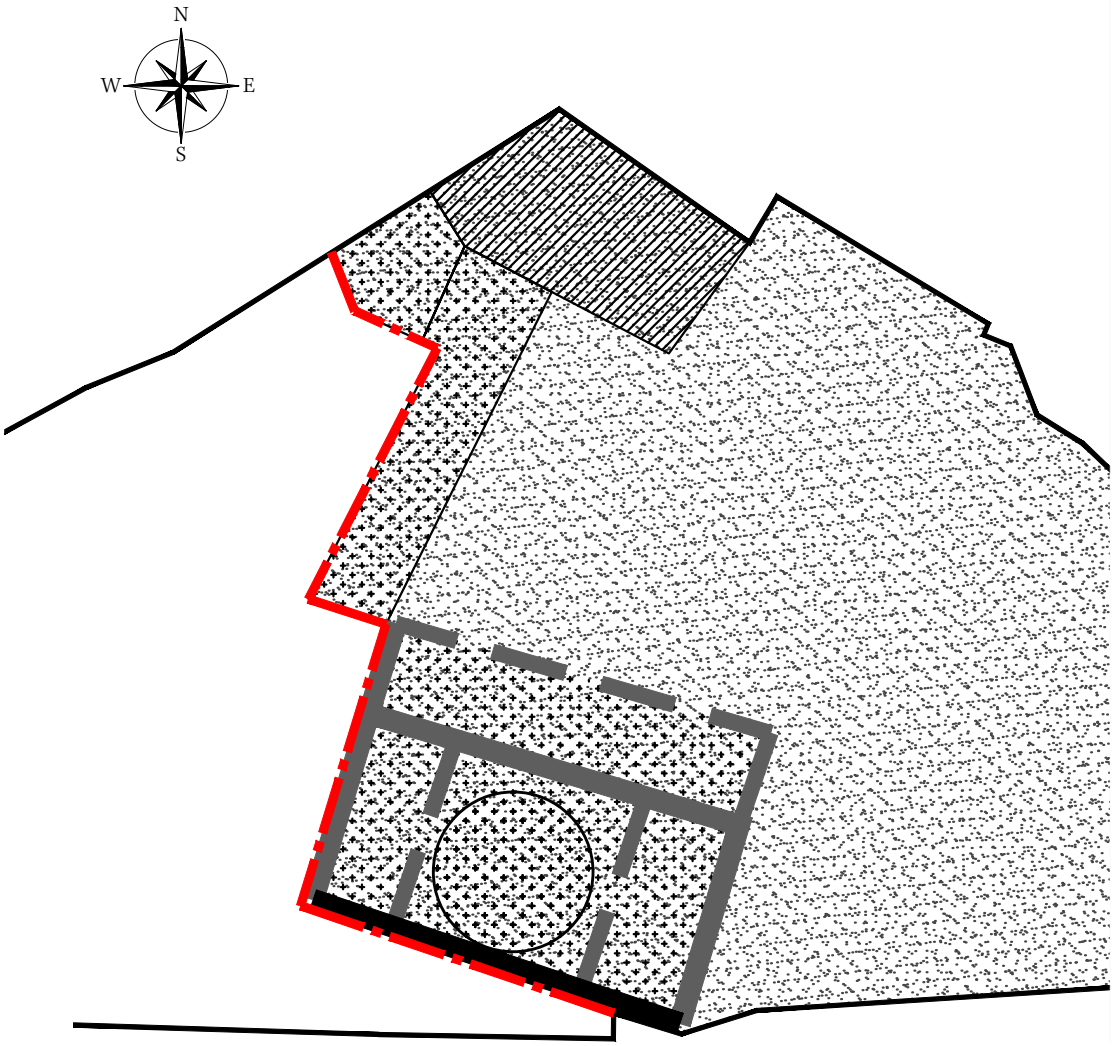
SULTAN UWEIS MOSQUE

Name of heritage building in English	Sultan Uweis mosque
Name of heritage building in Arabic	جامع السلطان ويس
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	After 1364 A.D./ 765 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Bab Al-Masjid
GPS coordinates	36°20'44.0"N 43°07'24.7"E
Estimated surface area in (m^2)	Main building: 510 / Plot: 2,913
Estimated level of damage: 1 (most) **to 10** (least)	2
Estimated restoration cost (USD)	1M - 1,5M
Past conservation efforts (nature, year, implementing agency)	End of 20th century

Map of location

CONTEXT

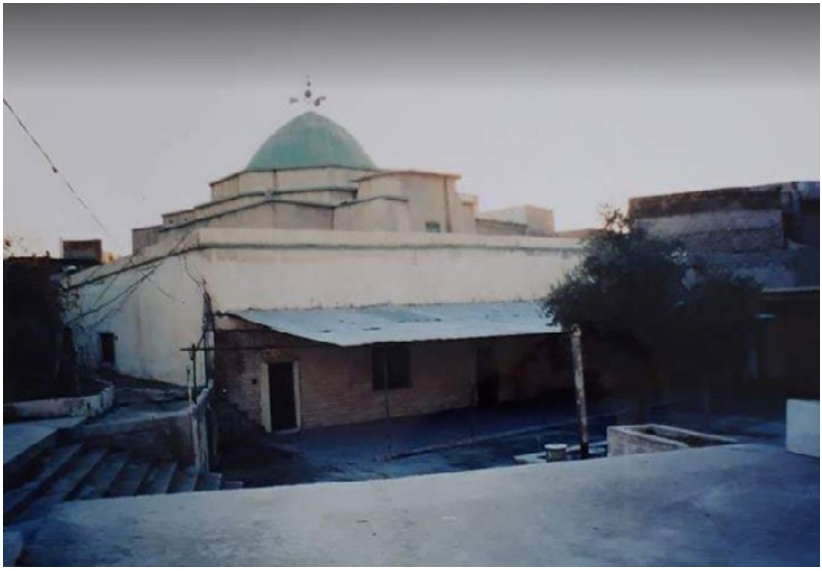
The Sultan Uweis mosque is located in the northern part of the city, not far from Nineveh street. It was part of Bab Al-Masjid, at the entrance to the Jewish quarter. The name of this quarter suggests that at this time the city boundary, delimited by the 'Uqaylide wall, passed nearby and the mosque was at the northern-most limit of the city. Its origin is disputed, as local tradition links it to the tomb of Uwais al Qarni, a pious Yemeni predecessor of Muhammad. It seems much more likely that the name was derived from a donation by the Jelayride Mongolian Sultan Sheikh Uweis, who incorporated Mosul into his empire in 1364. However, the mosque was completely rebuilt in 1684 by Jumu'a Al-Hadithi, during the early Ottoman period. For a long time, the mosque was a centre for Kurds following the Sufi tradition. A school was added in 1852. It is likely that this popular belief in the existence of a tomb, and its use by Sufi Muslims, was fatal to the mosque, resulting in its destruction by Daesh fighters. According to Daiwahji, a dome on the site collapsed in 1940 and its *mihrab* was transferred to the Archaeological Museum in Baghdad.



Schematic plan (1:500)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Sultan Uweis mosque had the classic layout of an Ottoman mosque, but its design was more primitive and less elaborate than the large mosques financed by the wealthy families of the city. Its main dome rested on two north-south arches. The main space below the dome was separated from the standard two wings not by a colonnade of *farsh*, (used very little in this mosque) but by a wall pierced with arches, as is typical of much older mosques, such as Al-Khidhr mosque. The mosque had an access colonnade up until the 20th century, which was then replaced with closed rooms. The central current *mihrab* is very sparsely decorated, the half-dome of the niche was carved into very flat *muqarnasat*, and the frame appears to have been simply made of plaster. The two wings also each had *mihrabs*. Despite its simplicity, the mosque had a minimalist, picturesque appearance, which along with its atypical date of first construction made it a unique part of Mosul's heritage. Moreover, its links to the Kurdish community and the Sufi faithful meant it played an important role in terms of the city's cultural diversity.



Outside view of the mosque before 2014
(Google Maps)

Inside view of the mosque before 2014
(Google Maps)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The Sultan Uweis Mosque was demolished by members of the so-called Islamic State, probably as part of their 2014 cleansing operation. The *qibla* wall, however, was saved from destruction, and now stands alone on the flattened ground along the roadside. As the mosque was built relatively low to the natural lie of the land, the rubble from the mosque itself was probably used to level the land. It can be reasonably assumed that much of the substructure of the mosque, especially the *mihrabs*, is still in place. It is therefore possible to envisage an identical reconstruction based on the parts that need to be cleared below the current ground level. Some of the outbuildings have also disappeared.

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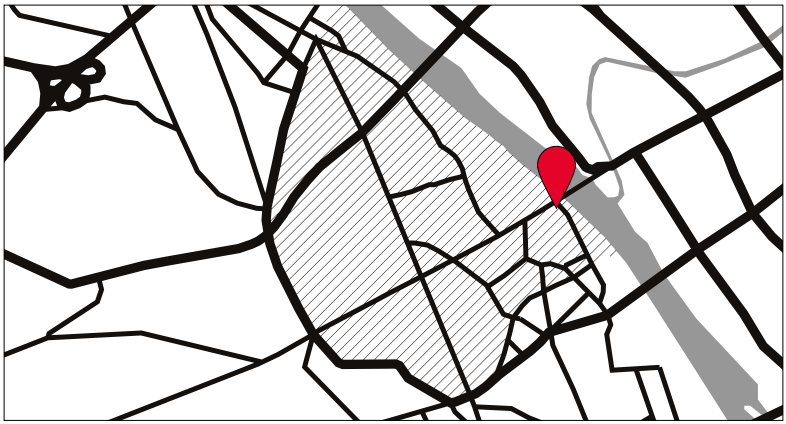
The mosque as seen from the street
(G de Beaurepaire)

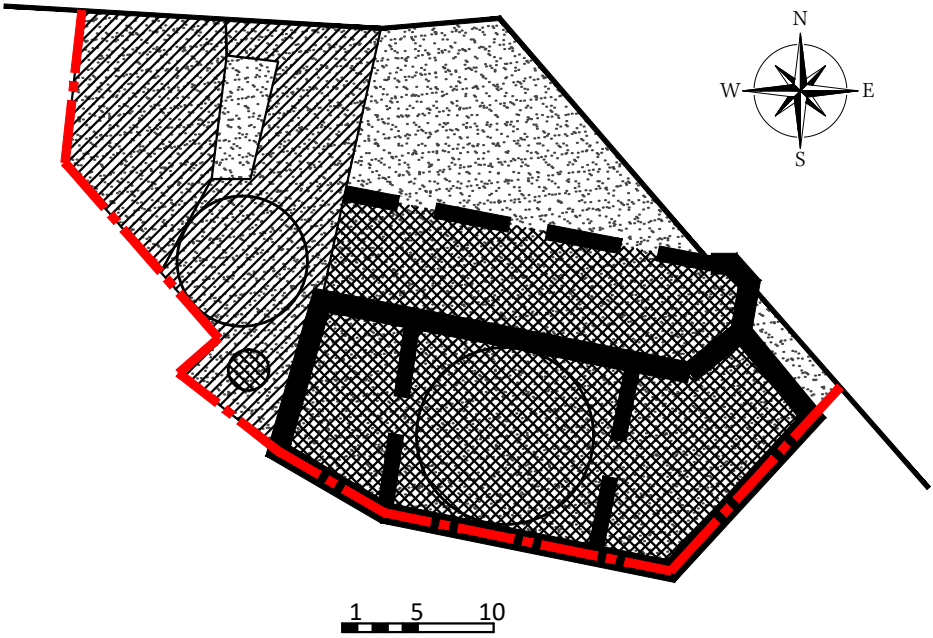
A13

AL-AGHAWAT MOSQUE

Name of heritage building in English	Al-Aghawat mosque
Name of heritage building in Arabic	جامع الأغوات
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1703 A.D./ 1115 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Qal'a – Bab al Tob
GPS coordinates	36°20'41.5"N 43°08'12.3"E
Estimated surface area in (m^2)	Main building: 595 / Plot: 1,190
Estimated level of damage: 1 (most) **to 10** (least)	5
Past conservation efforts (nature, year, implementing agency)	End of the 20th century



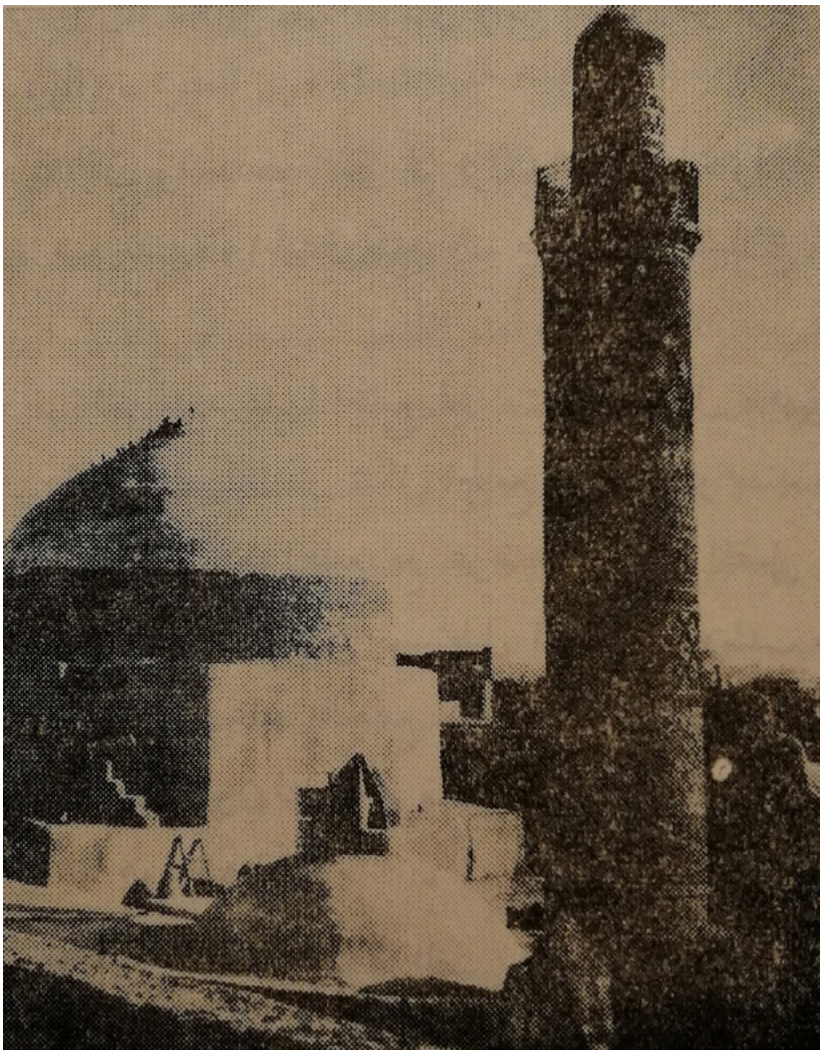
Map of location



Schematic plan (1:500)

CONTEXT

The Al-Aghawat Mosque is located on one side of the metal bridge across the Tigris River at the start of Nineveh Street. It was previously located next to the old bridge which was situated slight to the east of the existing structure. Behind the *qibla* wall is the Khan Al-Gamrik, where taxes were collected on goods transiting through the city of Mosul in Ottoman times. The mosque was built by three sons of the founder of the family ʻAbd Al-Jalili: Ismail Agha, Khalil Agha and Ibrahim Agha, in 1703, at the same time as they invested in the area by building the Khan Al-Gamrik. Although the plot of land was small, a school linked to the mosque was founded the following year, in 1704. The mosque has remained broadly the same since that time, apart from a late restoration in the second half of the 20th century, when all the outer walls were covered with stones set in cement. Until recently a very beautiful *mihrab* in the style of the early Ottoman period could be seen here, but this has now disappeared. It may have been transferred to the Archaeological Museum in Baghdad, but whatever its fate, one thing we know for sure is that it was replaced with a very simple plaster *mihrab*.



The mosque in the 1920s
(Daiwahji)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Al-Aghawat Mosque has all the characteristics of the early Jalili style, from the early Ottoman period. Its structure is typical of the period, with a large square space covered by a dome on regular squinches, and two wings to either side. The separation between the central space and the two wings is relatively primitive, composed of walls with arches rather than columns. This is also the case on the outside, where the porch is not a colonnade but a series of wide arches. The *mihrab* is extremely plain, which is quite astonishing and leads us to assume that it is not the original, as past pictures show a magnificently worked *mihrab*. One of the most interesting parts of the mosque is the main door, with its double lintel typical of the early Jalili period. Unlike in the Atabeg period, the lower lintel plays a structural role and the second lintel rests on it, leaving several small triangular-shaped holes rather than a large void. The minaret is perhaps the most richly decorated feature of the building. The facing bricks are richly decorated, creating numerous motifs in the tradition of the minaret of the Al-Nuri Mosque. The mosque has a second dome to the west and a number of outbuildings.

The main door
(screenshot from a video from the Al-Mosliya TV channel)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The Daesh fighters do not appear to have done any damage to the Al-Aghawat Mosque, but it did suffer greatly in the battle of 2017. A bomb seems to have hit the east wing of the mosque, which has almost completely collapsed. The minaret has been decapitated and shortened by a few meters and there are visible impacts on all the mosque's external surfaces. Inside, the mosque has suffered from fire damage. One outbuilding next to the east wing has completely disappeared, but the others are in good condition. The surrounding wall had completely disappeared, but a new one was erected in 2019.

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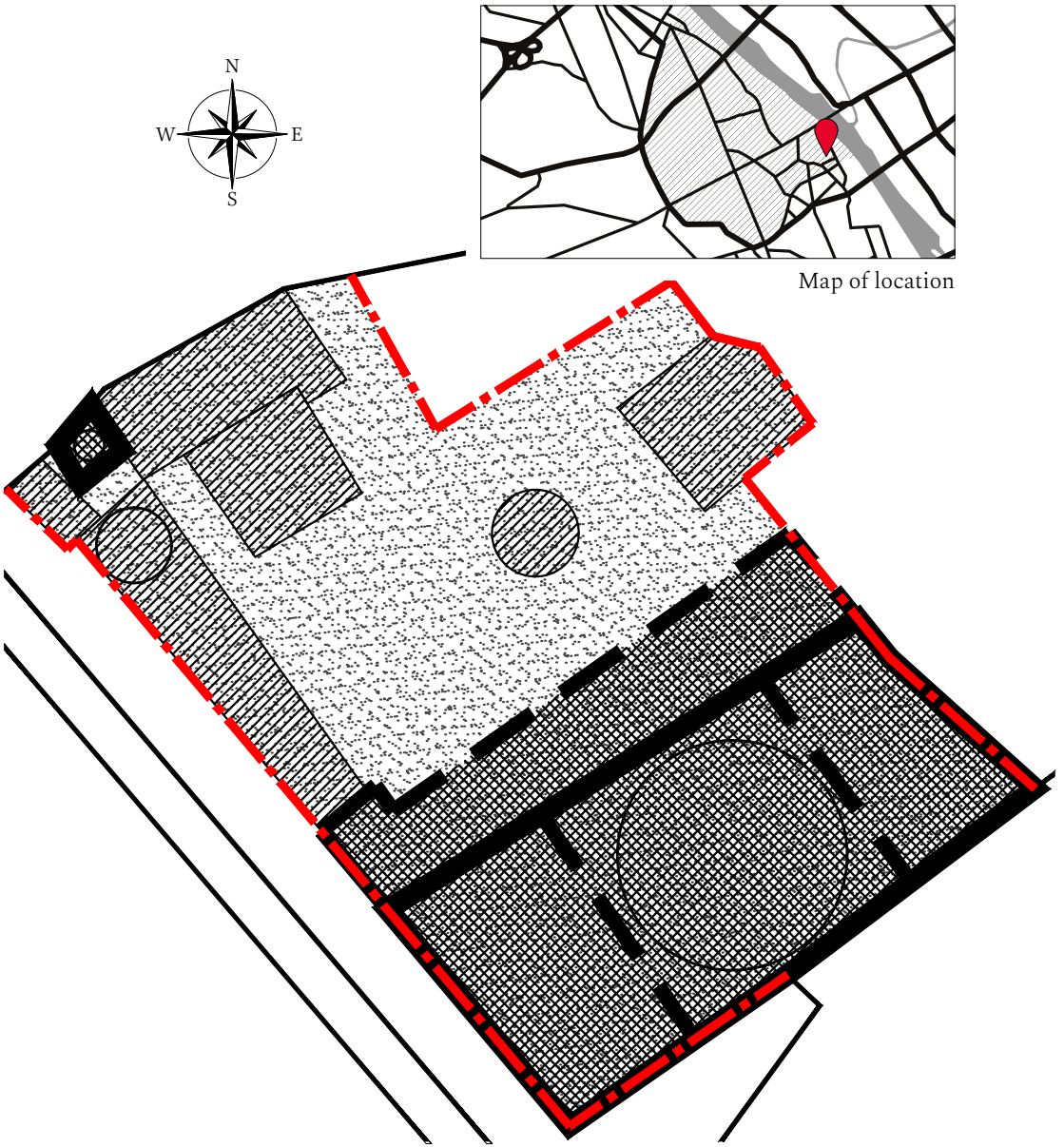
Outside view of the Al-Basha mosque from its courtyard
(G. de Beaurepaire)

A14

AL-BASHA MOSQUE

Name of heritage building in English	Al-Basha mosque (mosque of the Pasha)
Name of heritage building in Arabic	جامع الباشا
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1755 A.D./ 1168 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Bab Al-Tob
GPS coordinates	36°20'35.8"N 43°08'09.8"E
Estimated surface area in (m^2)	Main building: 983 / Plot: 2,184
Estimated level of damage: 1 (most) **to 10** (least)	9
Past conservation efforts (nature, year, implementing agency)	Most of the restoration work completed in 2019

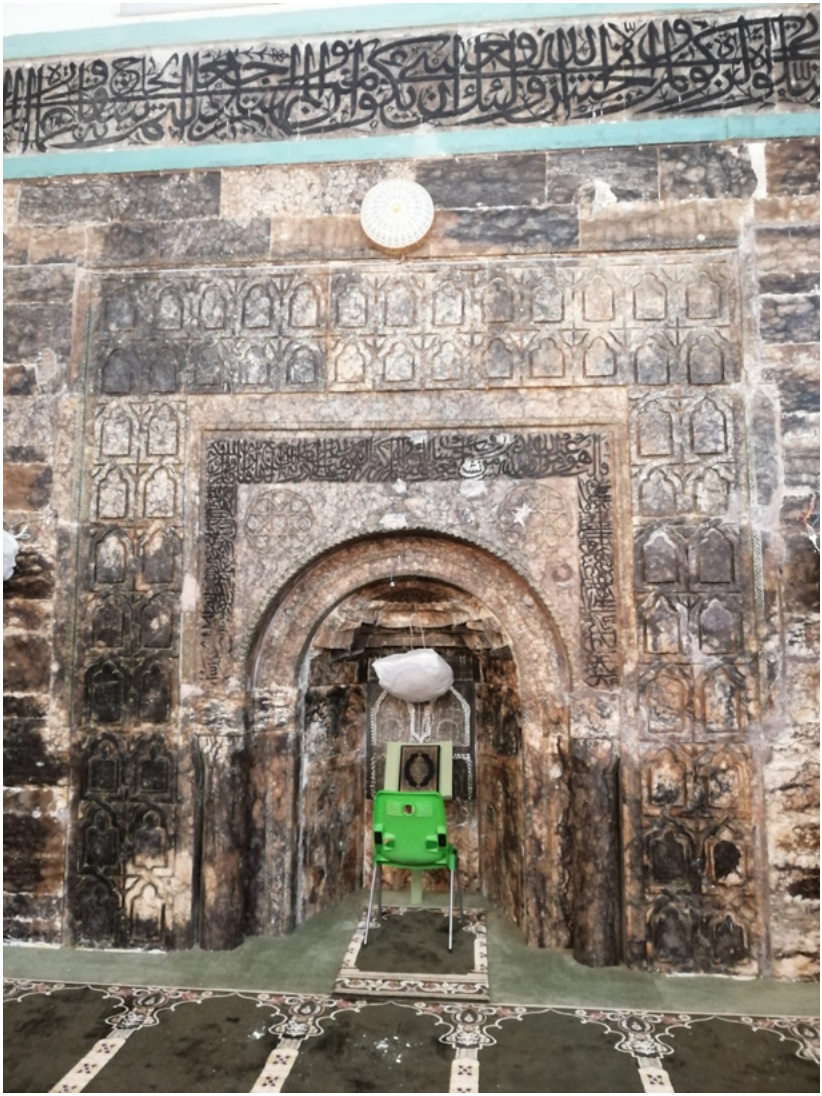


Map of location

Schematic plan (1:500)

CONTEXT

The Al-Basha Mosque, or Pasha Mosque, is located at the eastern edge of the old city of Mosul, close to the old Bab Al-Tob (*Cannon Gate*). The area around it is entirely commercial, composed of tiny alleyways lined with shops. Its name comes from its construction in 1755 by Amin Pasha son of the famous Hussein Pasha Al-Jalili, in the heart of the *suqs* district. He added a school to the mosque, which had many famous students, and endowed the *Waqf* to provide for its charitable initiatives. The complex underwent extensive renovation in 1809 and most recently in 1955. This last renovation greatly modified the structure: the square base of the dome was made octagonal again not by the *muqarnasat* as was the case in the past, but with inelegant concrete beams. The dome itself appears to have been rebuilt in stone masonry and *jess*, like the rest of the mosque on which it rests. The carved features seem to date from these two successive renovation campaigns. The workmanship of most of them is strangely imprecise (which is surprising if they date from 1755, only 10 years after the much more elegant Al-Tahira Church of the Chaldeans). The lintel of the main door, much more precise and skilfully designed, seems to correspond to a later style. We can see from pictures taken in 2014 that all the *farsh* stones used to be painted white, green, orange and blue.



Main mihrab of the Al-Basha mosque
(G. de Beaurepaire)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The courtyard of the Al-Basha mosque is entered via one of the small streets parallel to the old ramparts. On the right-hand side stands a stone minaret that is relatively unworked but elegant, probably dating from the 1809 renovation. In the middle of the courtyard is an old and strangely decorated fountain for ablutions. The mosque itself opens up at the front behind a concrete arcade covered with white stones. The three doors leading to the mosque itself are carved in *farsh* marble. The central door has a stalactite lintel and kind of double lintel decoration characteristic of the beginning of the 19th century. The interior of the mosque is divided into three spaces: in the middle, a central dome overlooks the main prayer hall directed towards its large *mihrab*, decorated with frames of *thuluth* calligraphy, *muqarnas* of no great quality, and false niches delimited by the characteristic kind of interlacing. The geometric motifs on the spandrels are also of note, as well as the *mihrab*'s own half-geometric, half-vegetal decoration. As in few other cases, the *minbar* made of *farsh* has also been preserved in good condition. This central space is separated on either side by *farsh* colonnades from two adjoining rooms with their own smaller *mihrabs* decorated in the same style. The one to the left was used by the *Shafi'i* school and the one to the right by the *Hanafi* school. Although the decorations are not the most delicate in the city, the mosque nevertheless has a certain unity of construction that makes it of interest.

Inside view from the north mihrab
(G. de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The Al-Basha Mosque suffered only moderate damage during Daesh's occupation of Mosul. The dome, however, was quite badly damaged during the battle of 2017, and shrapnel appears to have hit some of the marble features such as the columns. In addition, Daesh broke through the main *mihrab* to create a passage through the rear wall of the mosque. By the end of 2019, almost all of the damage had been repaired in a major restoration campaign, which appears to have been largely financed by the Jalili family, descendants of the mosque's founder. With thorough investigation, it would be possible to find out if any heritage features have been improperly destroyed, but the old parts appear to have been properly treated. However, the tombs of the Jalili family on the south side of the courtyard, destroyed by Daesh have so far been left in a state of ruin.

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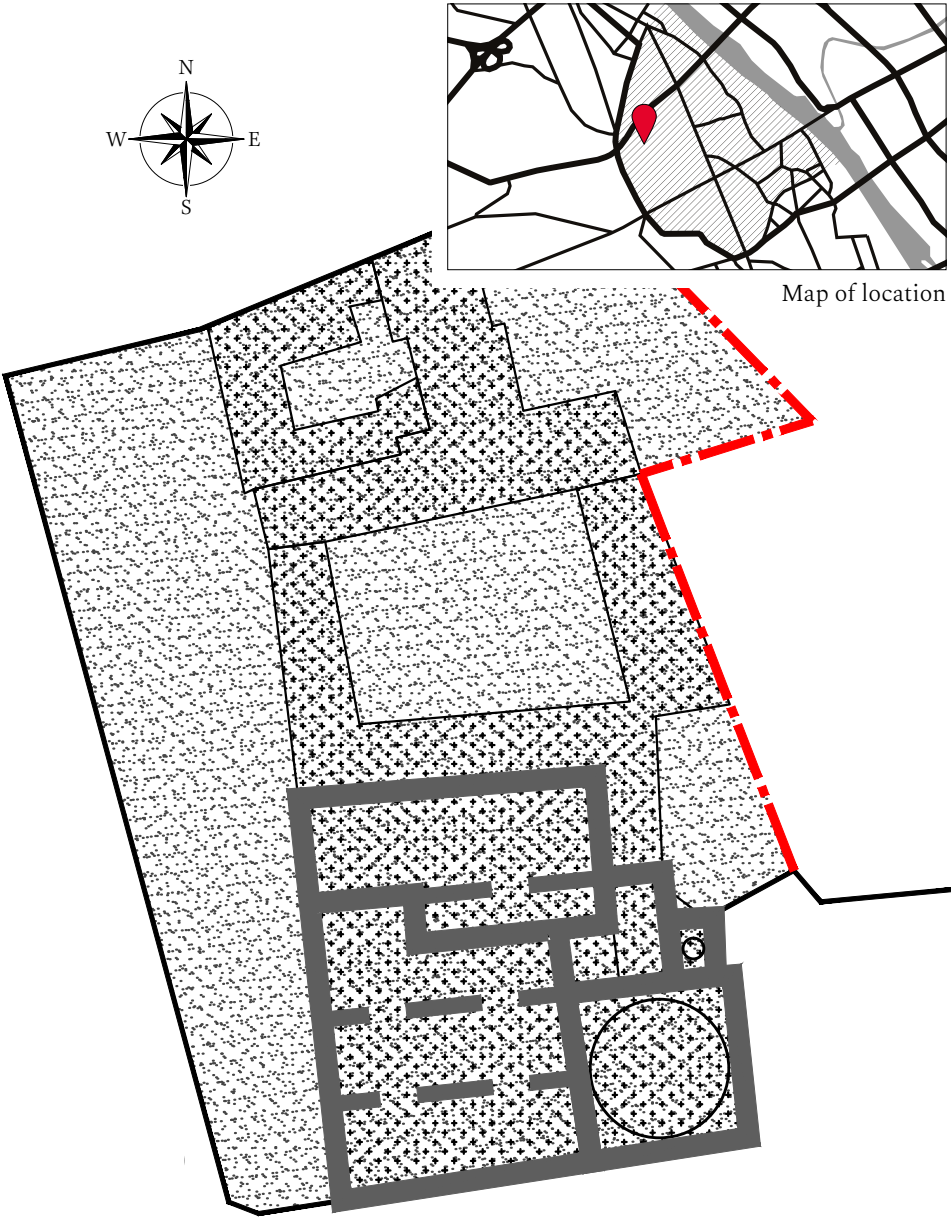
- Said DAIWAHJI, *Jawami Al-Musil*, (Mosques of Mosul), Matbaa Shafiq, Baghdad, 1963
- Information given by the Al-Jalili family

The site in its current state
(G. de Beaurepaire)

A15

AL-IMAM AL-BAHER MOSQUE

Name of heritage building in English	Al-Imam Al-Baher
Name of heritage building in Arabic	جامع الامام الباهر
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	Circa 1200 A.D./ 596 H. - 1299 A.D./ 698 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Sheikh Fathi
GPS coordinates	36°20'39.9"N 43°07'14.3"E
Estimated surface area in (m^2)	Main building: 595 / Plot: 2,541
Estimated level of damage: 1 (most) **to 10** (least)	1
Past conservation efforts (nature, year, implementing agency)	End of the 20th century

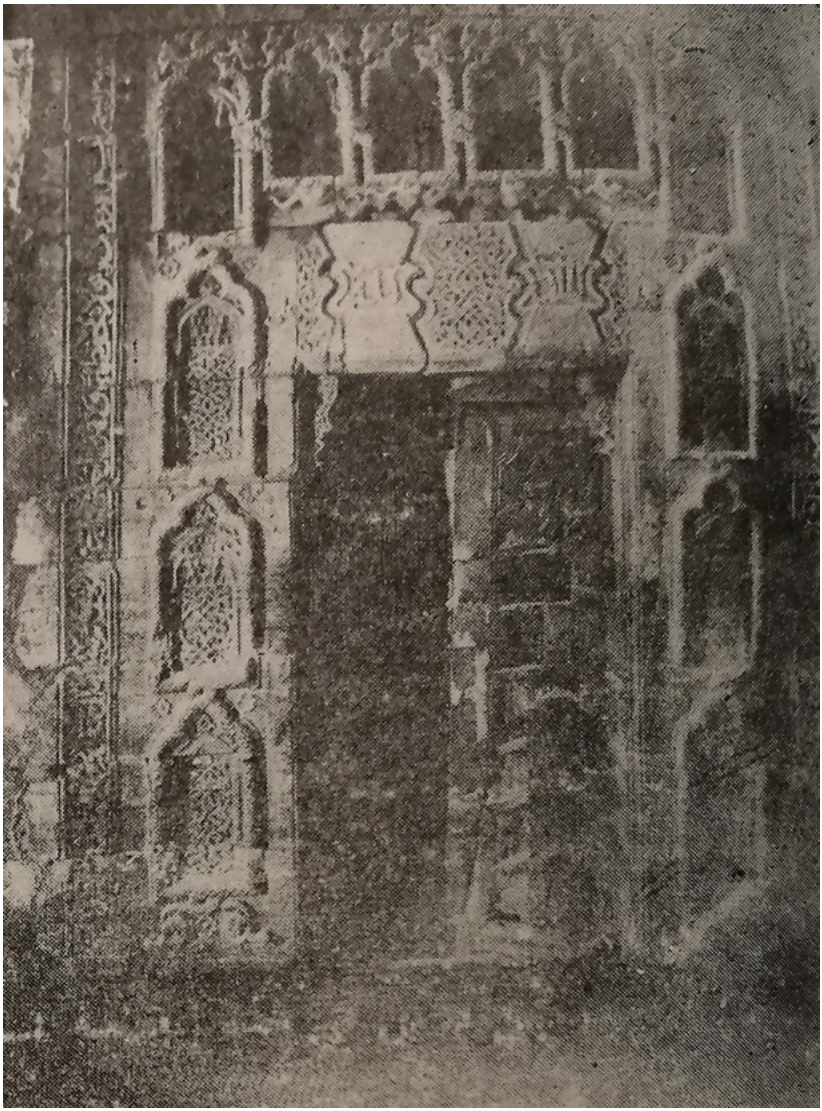


Map of location

Schematic plan (1:500)

CONTEXT

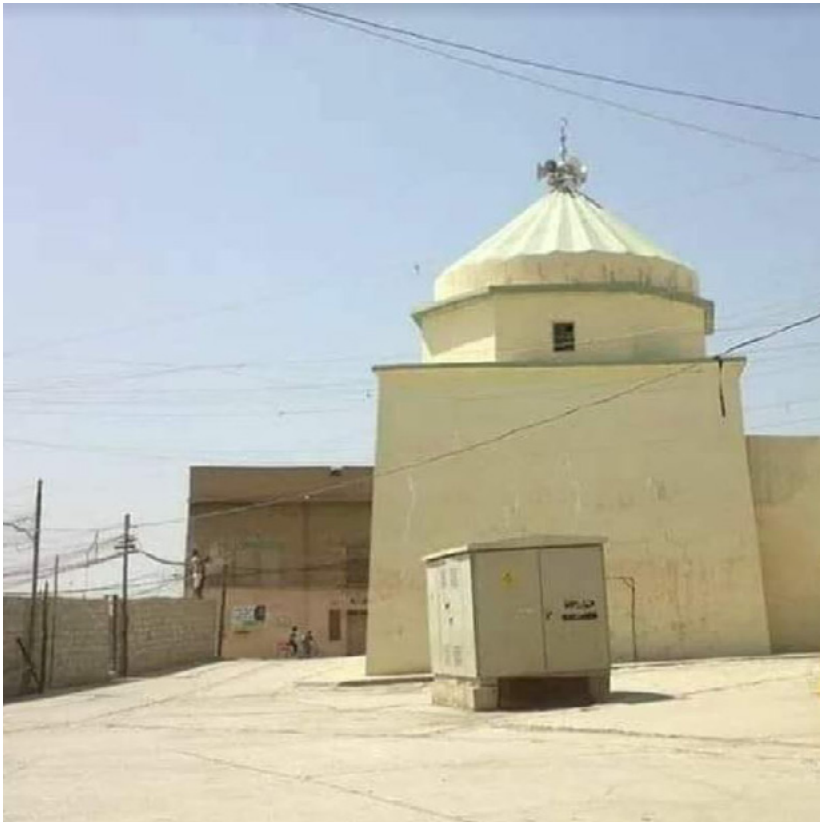
The mosque and shrine of Imam Al-Baher is located northwest of the old city of Mosul, not far from the ancient Bab Sinjar Gate and, until very recent times, in the middle of a large cemetery. Like many mausoleums dedicated to the sons of 'Ali, the Mausoleum of Imam Al-Baher was built on the site of a school founded in the Zengid period, around 1200. It is possible that its destination as a sanctuary dates from Badr Al-Din Lu'lu', but the date of its renovation in 1299, during the Mongolian period, is well known. Only a few separate inscriptions are certain to have resulted from this work, but it can be assumed that most of the rich decoration, especially the double-lined door and the *mihrab* date from this period. This seems logical with regard to the *mihrab*, the upper part of which is covered with *muqarnasat*, which was not the case at the time of Badr Al-Din. With regard to the gate, it was the only known example of a gate of this type dating from after the Mongolian takeover of Mosul. Although it has the characteristics of the Badr Al-Din period, its heavy style and the decorations in the form of miniature representation of *mihrabs* with *muqarnasat*, point towards the Mongolian period. In the mid-17th century, a mosque was built towards the mausoleum hall, probably from the remains of the former school. This mosque was completely renewed in 1939 and again at the end of the 20th century. The precious decorative features, including the door frame and *mihrab*, were then transferred to the Archaeological Museum of Baghdad.



The main gate of the shrine
(Daiwahji)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Imam Al-Baher mosque and sanctuary complex were built around the primitive tomb of the Imam. From the outside, viewed from the large wasteland to the south, it presented as a large cube topped by a ribbed pyramid. From the inside, the large square-based room was topped by a dome on squinches decorated with plaster *muqarnas*. Underneath was the tomb, covered with a curtain. Apart from the *mihrab* and some inscriptions, the building was relatively poorly decorated. The largest heritage feature of the building was the entrance gate to the shrine, a large double-lintel door in the Atabeg style. With its dragon sculptures, it is probably the most elaborate door of its style in a Muslim context, comparable only to those of the Mar Toma and Mar Hudeme churches, and the Mar Behnam Monastery. However, the extremely intricate decoration leads us to imagine that it was made during the Mongolian period. In the 1970s or 1980s, this door was transported to the Baghdad Museum with a cement copy left on site. The 1939 mosque was built using a simple concrete column-and-beam system, and with minimal decoration. It was extended a little later on, and by 2014 the sanctuary was part of a large complex with numerous buildings, two courtyards, and a minaret still under construction.



The sanctuary before 2014
(Google Maps)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

Due to the shrine's function as a tomb, it was destroyed by Daesh fighters along with almost all the surrounding buildings, including the mosque. Only the minaret under construction was spared. It is gratifying that the main door was removed a few decades earlier and is now safe in Baghdad. Nevertheless, the dome, one of the last dating from the Atabeg period, has disappeared with all of its plaster decorations. The mosque is also unavailable for use by local residents. It is possible to imagine rebuilding the shrine based on the original documents, while the mosque could be the subject of a contemporary project.

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- Said DAIWAHJI, *Jawami Al-Musil*, (Mosques of Mosul), Matbaa'a Shafiq, Baghdad, 1963

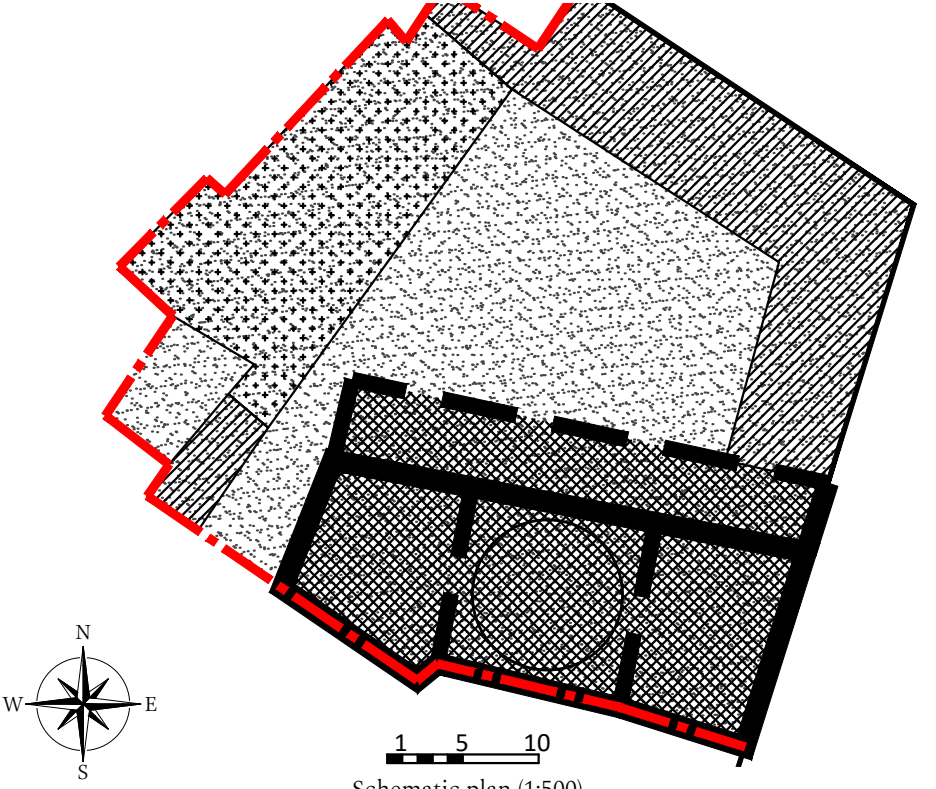
Outside view of the mosque
(G. de Beaurepaire)

A16

AL-RAB'IYA MOSQUE

Name of heritage building in English	Al-Rab'iya mosque
Name of heritage building in Arabic	جامع الرابعية
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1766 A.D./ 1180 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Rab'iya
GPS coordinates	36°20'22.6"N 43°07'43.4"E
Estimated surface area in (m^2)	Main building: 552 / Plot: 1,758
Estimated level of damage: 1 (most) **to 10** (least)	8
Past conservation efforts (nature, year, implementing agency)	1980's

Map of location



Schematic plan (1:500)

CONTEXT

The Al-Rab'iya Mosque is located in the southern part of the city, near the intersection of Faruq and Nineveh streets. It is opposite the huge building of the Dominican St. John Seminary, which was originally the seat of the Roman apostolic representation. It is named after Rab'iya Khatun, daughter of Isma'il Pasha Al-Jalili, who financed the construction of the mosque in 1766, 11 years after the Great Mosque Al-Basha. The Jalili family added two schools: Dar Al-Quran, where Sheikh Saad Al-Din Al-Mawsuli taught until his death in 1778, and the Othman School, founded in the early 19th century. Rab'iya Khatun was buried west of the mosque, along with another member of the family, Saad Allah Pasha, governor of the city from1810 to 1812. The mosque was renovated in 1875, including the transformation of the arcade which then encircled the main courtyard. The mosque was renovated again in the 1970s and 1980s, at which time the dome was covered with a new, strangely-shaped, poorly-decorated protective layer. Most of the decorative features pertain to the Jalili style from the second half of the 18th century. However, the main door has a lintel that appears to be characteristic of the first half of the 19th century and is nearly identical to the lintel of the Al-Basha Mosque, which is clearly not original, and must date from 1809. The central lintel of the Al-Rabi'ya Mosque may date from the same period, but this is not indicated by any inscriptions.

Inside view of the Al-Rab'iya mosque
(G. de Beaurepaire)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Al-Rab'iya Mosque could be described as the archetype of Mosulite mosque architecture from the Ottoman period. It has a classical floor plan with a large domed central hall, separated from the two vaulted wings by colonnades. This series of spaces is aligned with an entrance arcade that extends around a large courtyard, located slightly below the northern alleyway leading to the mosque. Most of the decoration on the doors and the *mihrab*, carved in *farsh* bas-relief, are typical of the mid-18th century. Most noteworthy are the interlaced frames that give way to small empty cartouches left, the lintel with stalactites and vegetal decoration in a diamond-shaped interlacing structure, and the highly-symbolic vegetal motifs that decorate the inner faces of the *mihrab*. The plasterwork on the domes is particularly successful, both ample and detailed. The floating engaged columns may have been inspired by the Sheikh Al-Shat mosque, an ancient 12th-century madrasa. On the outside, the dome was restored in the 1980s with an inelegant covering of white stone and glazed bricks, giving it a strange flattened shape. The original dome was much more aesthetic, also with turquoise glazing and hexagonal shaped bricks, and a strange brush-like ring probably made of horsehair. Outside, a small number of outbuildings line the eastern and western sides of the courtyard.

View of the mosque in the 1970s (Mérigoux)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The Al-Rab'iya Mosque suffered relatively little damage when the city was occupied by the so-called Islamic State and the battle of 2017. The outer dome must have been hit by projectiles, as the covering from the last restoration had partially come away, revealing the previous layer, also badly damaged. This has caused leaks which have resulted in the inner plaster coating falling away. Another unfortunate consequence of the last restoration was the raising of the exterior floor which caused the stalactites of the main door to be cut off. The external parts were much more severely affected by the war: although the western and northern parts of the colonnade and their adjoining buildings are relatively well-preserved, the eastern buildings have been razed to the ground. It also looks like some inscriptions over the doors and the *mihrab* have been erased.

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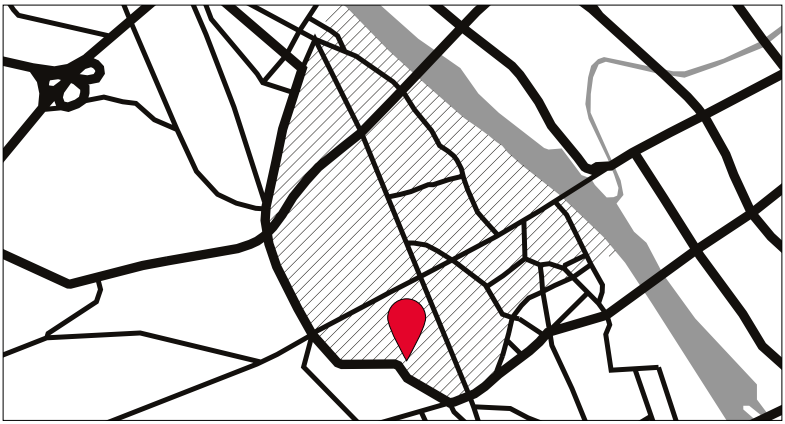
- Said DAIWAHJI, *Jawami Al-Musil*, (Mosques of Mosul), Matbaa Shafiq, Baghdad, 1963

The minaret and the courtyard door of the Al-Ziwani mosque (G. de Beaurepaire)

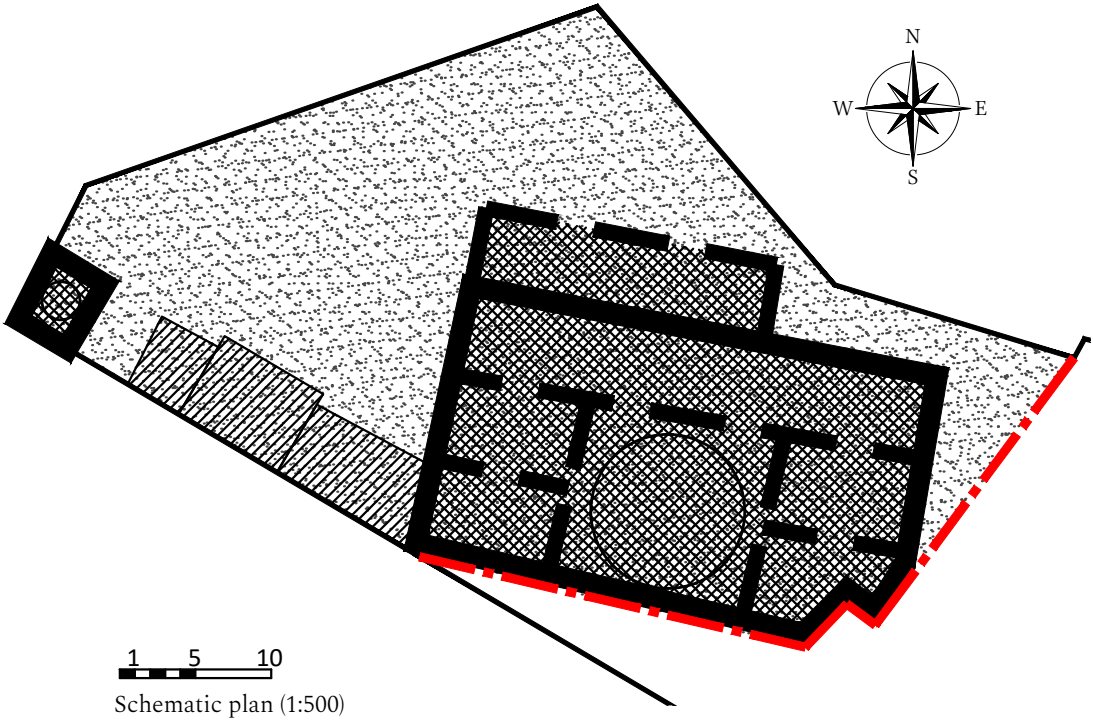
A17

AL-ZIWANI MOSQUE

Name of heritage building in English	Al-Ziwani mosque
Name of heritage building in Arabic	جامع الزيوانى
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1778 A.D./ 1192 H. - 1966 A.D./ 1386 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Bab Al-Baidh
GPS coordinates	36°20'10.4"N 43°07'32.9"E
Estimated surface area in (m^2)	Main building: 658 / Plot: 1,624
Estimated level of damage: 1 (most) **to 10** (least)	8
Past conservation efforts (nature, year, implementing agency)	Full renovation of the mosque itself finished in 2019



Map of location



Schematic plan (1:500)

CONTEXT

The Al-Ziwani Mosque is located in the south of the old city of Mosul, close to the old Bab Al-Baidh gate, and not far from the Mar Shem'un Al-Safa church. Nothing is known of its origins or its name until Sheikh Mohammad Al-Ziwani was buried there in a separate dome. In 1778, the site was pre-empted by the Jalili family, who expanded it by buying up neighbouring land. Soleiman Pasha bin Muhammad Amin Pasha Jalili destroyed the buildings and built a large mosque dedicated to his mother and sister, as well as a new dome for Sheikh Ziwani. The new mosque was much admired: it was large and at the cutting edge of the art of the time. Daiwahji describes *farsh* stone pillars, characteristic decorations and a beautiful calligraphic band in the main hall. The mosque also includes a school for teaching science, at which Muhammad Amin bin Kheir Allah Al-'Omari was the first teacher, as well as a house of the Qur'an and a house of Hadith. In the mid-1960s, the mosque was completely razed to the ground and rebuilt in concrete in a neo-Moorish style, with only the *mihrab* built in keeping with local customs. Only the minaret was preserved. It is probably one of the last, if not the last, brick-decorated minarets to have been built in Mosul in the late 18th century.

Outside view of the mosque from its courtyard (G. de Beaurepaire)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Al-Ziwani mosque occupies a large plot of 1,624 m^2. The mosque itself consisted of a large room preceded by arcades according to the traditional Ottoman plan used in most mosques of this period. Unfortunately, the mosque had already undergone an extensive and aggressive renovation in the 1960s, when the entire building was completely renewed. The interesting features from the old mosque seem to have disappeared at this time. The entire mosque is now made of concrete, except for the *farsh mihrab*, which seems relatively new but may have been reused from the old mosque. The minaret, however, as is often seen in the old town, is original. It is of genuine heritage interest. Positioned close to the door, its cylindrical brick shaft rests on a cubic base very close to the courtyard door, on which rests a *qantara*, (vault above the street), which marks the start of a shopping street. The design of the minaret is quite typical of the city of Mosul, with successive sections in different motifs created by different types of brickwork. Some of these bricks are moulded into specific shapes. These sections are each separated by rings of turquoise glazed bricks, and the top of the minaret is made of stone. The minaret is located very close to the old city wall and is highly visible from the road that runs along the old town, which means it has a particular impact on the urban area.

Inside view of the mosque after its renovation
(G. de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The great hall of the mosque suffered greatly during the battle of 2017. It has, however, already been completely renovated and can be used for worship. The outbuildings have also been sufficiently cleaned and repaired to make them ready for use. Only the minaret has not been worked on to date. Like many minarets in Mosul, it is leaning due to the settling of the ground. This phenomenon is exacerbated by the significant amount of leakage from the city's water pipes. The upper section seems to have been hit by a projectile, as the *muqarnasat* supporting the top gallery are only visible along a third of its circumference. Likewise, some 5 m^2 of brick decoration from the upper part of the minaret has fallen away under the effect of the impact.

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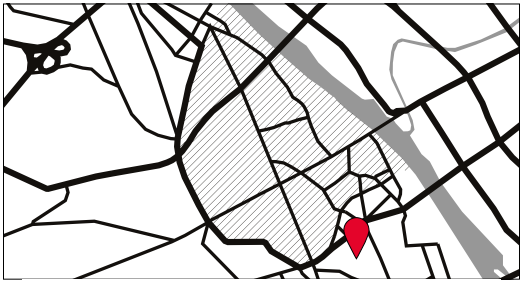
- Said DAIWAHJI, *Jawami Al-Musil*, (Mosques of Mosul), Matba'a Shafiq, Baghdad, 1963

The mosque before 2014
(unknown photographer)

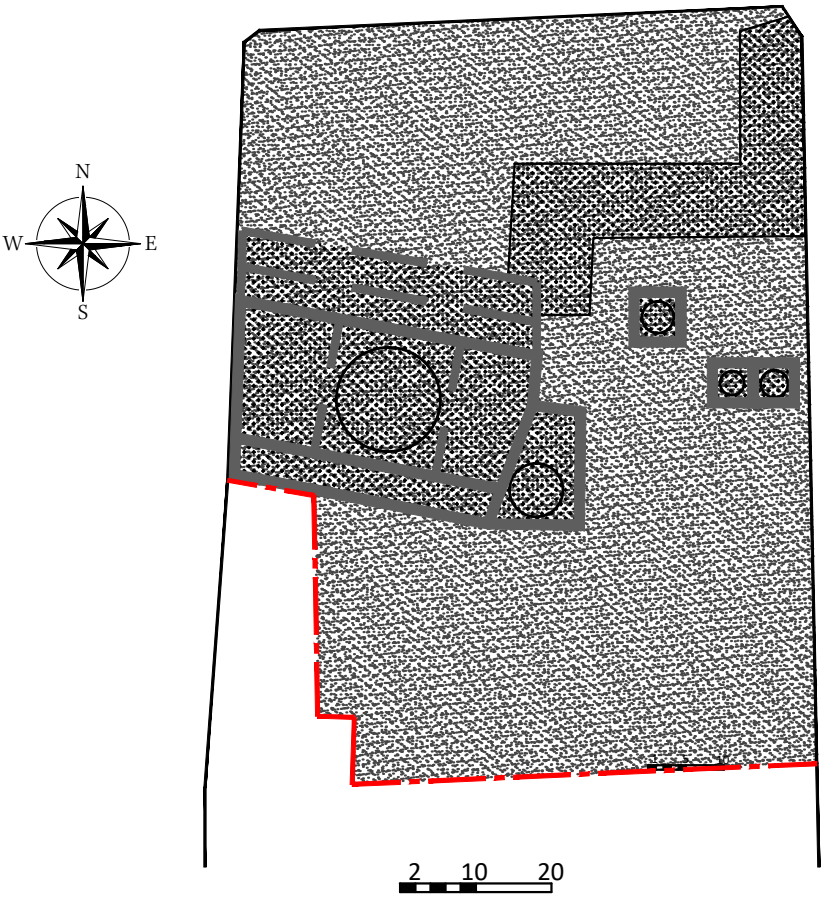
A18

SANCTUARY AND MOSQUE OF NABI SHIT

Name of heritage building in English	Nabi Shit
Name of heritage building in Arabic	جامع النبي شيت
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Sanctuary and mosque
Date/period of main construction	End of 19th A.D./ 13th H. century
Owner	Sunni Waqf
Location (city and neighbourhood)	ʿOmar Al-Mawla
GPS coordinates	36°20'05.3"N 43°08'07.7"E
Estimated surface area in (m^2)	Main building: 1,475 / Plot: 7,130
Estimated level of damage: 1 (most) **to 10** (least)	1 (disappeared)
Past conservation efforts (nature, year, implementing agency)	1965



Map of location



Schematic plan (1:1000)

CONTEXT

The Nabi Shit shrine and mosque is located outside the old city ramparts, just beyond the wall between the ancient Bab Al-Geish and Bab Al-Jedid gates. It is dedicated to Seth, the son of Adam and Eve in the monotheistic beliefs. The sanctuary is relatively recent. Tradition relates that in 1647, Seth appeared in a dream to Mustafa Pasha Al-Nishenji, showing him the location of his tomb. The governor then commissioned Al-Haj ʻAli Al-Nawme to carry out the task of digging to find the tomb and build a dome. His family then became responsible for the site. In 1791, Al-Haj ʻAli bin Al-Haj Ahmad, great-grandson of the founder, added a *masjed* for prayer next to the tomb. In 1815, the Jalili family probably took possession of the place, because Ahmad Pasha bin Suleiman Pasha Al-Jalili destroyed and enlarged the whole complex: the sanctuary, a large mosque (considered to be the most beautiful in Mosul) a school and his own tomb. He endowed the sanctuary with shops, land and villages. In 1912, the person in charge of the sanctuary, Sa'id Efendi bin Qassem Agha Al-Sa'arati had a tall minaret built by the engineer Youssef Fendakli. The sanctuary was then completely renewed between 1965 and 1968, with almost all of the buildings completely destroyed and replaced.

The shrine in the 1930s
(unknown photographer)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The architectural history of the Nabi Shit shrine has been extremely eventful. Even before Daesh's arrival in 2014, there was almost nothing left of the Jalili shrine, let alone the original building. From the outside the old photos show a large simple dome, that of the mosque, surrounded by 4 ribbed cones, indicating the presence of tombs, including a large one adjoining the mosque which housed the tomb of the prophet. Inside, Daiwahji speaks of a *mihrab* in a characteristic style, some features of which may have been preserved after 1965. Similarly, the style of the *minbar* is evocative of the late 19th century, with its structure made of *farsh* worked like a wood panelling structure. The huge white ashlar minaret with three upper-platforms was an important landmark in the city, like that of the Al-Nuri Mosque. As for the rest, the reconstruction was composed of concrete covered with stones in a neo-Moorish style, as was the case for the reconstruction of the Al-Nuri Mosque. The tomb itself was also rebuilt. The beauty of the dome above the tomb, made of bricks resting on an octagonal base made of intersecting concrete beams, is of particular note. It was perhaps the most beautiful contemporary structure in the city of Mosul.

View of the dome over the tomb before 2014
(You Tube – Waqf Nineveh)

View of the site
(G. de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

So-called Islamic State completely destroyed the shrine, the mosque and all the adjoining graves, making Nabi Shit the most significant victim of their campaign of destruction. The rubble has been removed from the grounds. It should be noted that the frequency of construction and renovation over the course of Nabi Shit's history indicates that the endowments for the shrine must have allowed it to accrue substantial assets. It therefore seems likely that, in the long term, these assets would be able to fund the reconstruction of the site. Unfortunately, the total disappearance of the Nabi Shit Shrine and the removal of the rubble makes it impossible to renovate it exactly as it was. In fact, since the 1965 renovation it contained very few features of any real heritage value. A reconstruction from scratch should therefore be envisaged, based on the fact that the tomb of the prophet has now disappeared. The choice of the style of the reconstruction is completely open, imitating the neo-Moorish option does not seem an appropriate option. The 1965 dome above the tomb could however be a beautiful and valuable source of contemporary inspiration.

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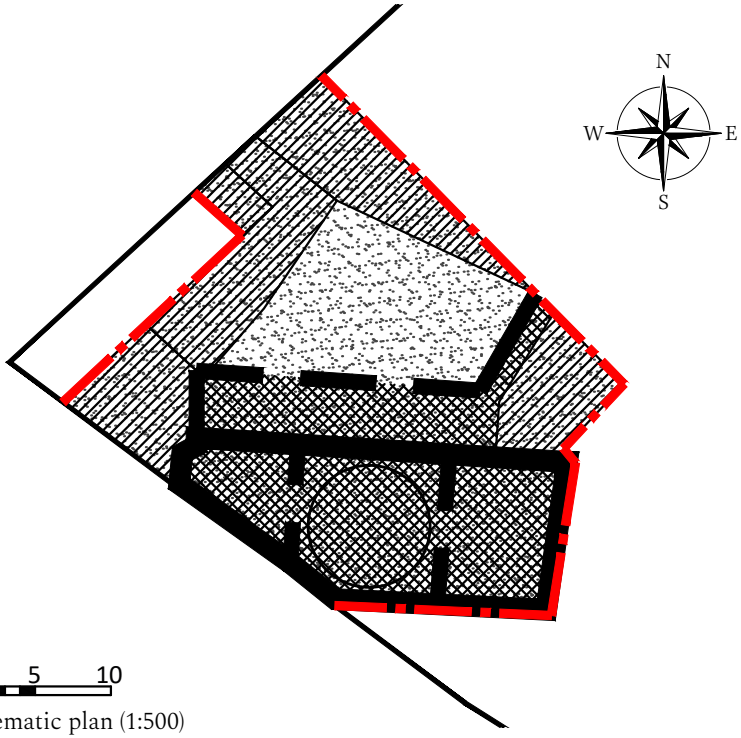
View on the mosque from the street
(G. de Beaurepaire)

A20

AL-NA'MANIYA MOSQUE

Name of heritage building in English	Al-Na'maniya / Al-Qataniya mosque
Name of heritage building in Arabic	جامع النعمانية - القطانين
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1788 A.D./ 1202 H. - 1904 A.D./ 1322 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Sarjkhana
GPS coordinates	36°20'28.5"N 43°07'49.7"E
Estimated surface area in (m^2)	Main building: 310 / Plot: 736
Estimated level of damage: 1 (most) **to 10** (least)	7
Past conservation efforts (nature, year, implementing agency)	End of the 20th century

Map of location



Schematic plan (1:500)

CONTEXT

The Na'maniya Mosque, also known as Qataniya, or Qataniyin, is located in the heart of the Sarjkhana district, halfway between the Al-Nuri mosque and the Bab Al-Geish gate. This commercial district was of vital importance from the 15th century onwards, at the end of the Mongolian period. The mosque was built on the ruins of a much older one, called Al-Sarjkhana, founded at an unknown date. The present building, which dates back to 1788, was built by Na'man Beg of the Jalili family which was highly influential is in this area. Na'man Beg endowed it with enough money to run the school linked to the mosque. In 1809, a fountain, or *sabilkhana*, was added by his son Yahia Pasha. In poor condition, the mosque was extensively renovated in 1904 by Ismail Beg bin Sadiq Beg Al-Jalili, who was then responsible for donations to the mosque. Its decoration was profoundly modified, making it a very fine example of the Mosulite style in the later period of the Ottoman Empire. In the second half of the 20th century, the outside surfaces of the mosque were covered with stone cladding, marked with a row of calligraphy on the street side.

View of the doors under the colonnade
(G. de Beaurepaire)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The mosque is clearly visible because, although relatively small in surface area, its slender dome overlooks the wide street that runs from the Great Mosque to the Bab Al-Geish gate. Its plan is typical of a mosque of the Ottoman period, with a central space surmounted by a dome connected to two vaulted wings, the whole building opens onto a courtyard surrounded by kitchens and other additional rooms via a colonnade. However, the narrowness of the plot of land forced the builder to give the courtyard an almost triangular shape, and cut the corner off one of the two wings of the main room. This cut may have occurred when the road was widened at the beginning of the 20th century. The mosque is recognizable thanks to its dome decorated with glazed bricks on the outside. It is the last remaining original dome of this type in Mosul. The inspiration is of course drawn from Persian art, and it would be interesting to know whether this cladding dates from the original mosque or from 1904. Inside, the *farsh* stone slab decoration includes all the characteristic features of the late Ottoman Empire: intrados decorated with palmette arches, sun motifs, and stone treated like wooden panelling. The interior dome is relatively elegant, and the beautiful interior wooden balcony characteristic of the period is also noteworthy. The whole, apart from the columns, arcs, and *farsh* stone cladding, is made of irregular stones embedded in a *jess* mortar.

The qibla wall and the mihrab
(G. de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The Al-Na'maniya mosque is in rather good overall structural condition. The interior decorations are well preserved, and at first glance there are no particular visible cracks or water leaks. Some of the buildings in the courtyard have been fragilized. The modern exterior limestone cladding has partially disappeared. The greatest difficulty concerns the outer dome, which was probably struck during the battle to take back the city and has lost part of its glazed-brick covering. It is also noticeable that it had already been the subject to numerous successive re-pointings.

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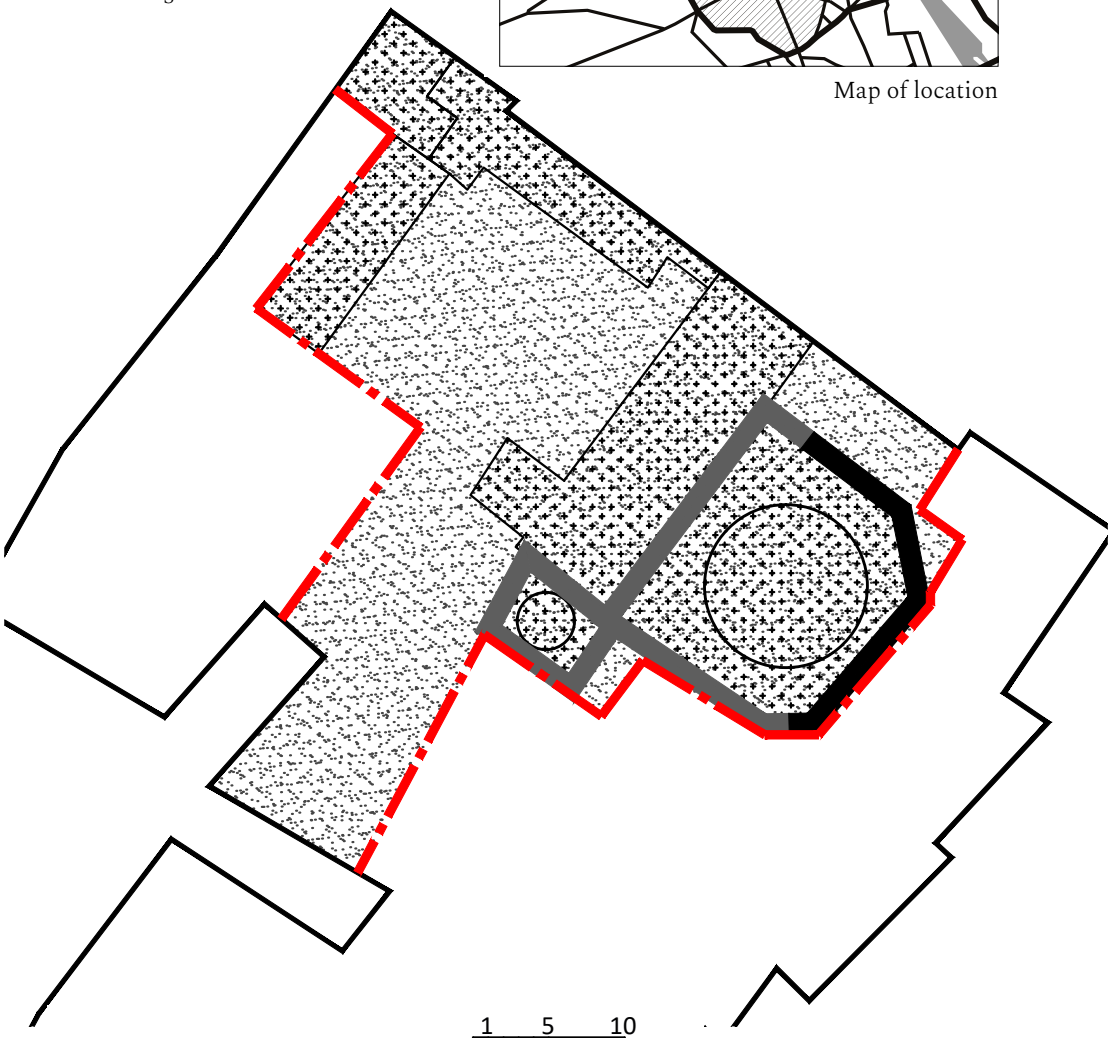
The mosque in its present condition
(G. de Beaurepaire)

A21

AL-SHAHWAN MOSQUE

Name of heritage building in English	Al-Shahwan mosque / Sheikh Al-Shat / Madrasa Al-Kamaliya
Name of heritage building in Arabic	جامع الشهوان - شيخ الشط
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	School then mosque
Date/period of main construction	12th A.D./ 6th H. century
Owner	Sunni Waqf
Location (city and neighbourhood)	Karkhan
GPS coordinates	36°20'57.2"N 43°07'52.5"E
Estimated surface area in (m^2)	Main building: 287 / Plot: 1,367
Estimated level of damage: 1 (most) **to 10** (least)	3
Past conservation efforts (nature, year, implementing agency)	1980s

Map of location



Schematic plan (1:500)

CONTEXT

The Al-Shahwan Mosque is located on the banks of the Tigris River, almost directly above the old city wall, in the northern part of the old city of Mosul. There are a number of divergent interpretations concerning the origins of the building, but many agree that it was built at the beginning of the Atabeg period, during the reign of Zein Al-Din abu Al-Hassan 'Ali bin Baktekin, who died in 1167. Its orientation is not aligned with the *qibla* but runs parallel to the river, it is therefore evident that the building was not originally used as a mosque and this is confirmed by the tradition. It might have been the library of the Umayyad Mosque, whose western boundary is known to have been located at this level, just before the Mar Isha'ia Church. It could also have been the madrasa of the former Al-Ziniya Mosque, known as Madrasa Al-Kamaliya after its most famous teacher Kamal Al-Din. At the time it was then the most renowned school in the city. One final supposition is that it may have been a mausoleum from the ilkhanid period, as its structure has been compared to similar buildings in Iran. The school or mosque was abandoned and fell into ruin and only the large hall mounted by a dome remained. In 1804, Ahmed Pasha ben Bakr Efendi Al-Mawsili restored the building and transformed it into a mosque, with the *mihrab* positioned in a transverse niche to respect the *qibla*. He added a large entrance door and arcades. To the west, a noble emigrant from Khorasan, Mohammad Efendi Al-Afghani, known as Sheikh Al-Shat, built a *tekiyeh* in which he was buried when he died.

View of the mosque Sheikh Al-Shat in the 1950s (Daiwahji)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Sheikh Al-Shat Mosque consists mainly of a large, high-domed hall. It has a square plan on the outside and an octagonal plan on the inside, with niches on all eight sides. The dome, half made of bricks and half of irregular stones, is particularly noteworthy due to its transition from an octagonal to a circular composition, with alternating squinches and frames limited by a series of small columns. The *mihrab* was added to the south diagonal niche when the school was transformed into a mosque in 1804. A door was also added at this time, the frame of which is characteristic of the period. The mosque opens to the north-west onto a courtyard which is also bordered by the small domed building containing the tomb of Sheikh Al-Shat. In the second half of the 20th century, part of the courtyard was covered in order to protect the entrance to the mosque and the *tekiyeh*. The mosque, in the lowest part of the city overlooking the river, is an important urban landmark in the city of Mosul. It should be noted that with the destruction of the Al-Khidhr Mosque and numerous shrines, what remains of the Sheikh Al-Shatt Mosque is the last Islamic vestige in Mosul with a dome from the Atabeg period.

Inside view of the mosque
(Daiwahji)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

When the so-called Islamic State entered the city of Mosul in 2014 the *tekiyeh* of the Al-Shahwan mosque was targeted by its campaign of destruction because it contained the tomb of its builder, Shaikh Al-Shat. It would appear that they also removed the rubble. The part of the city in which the mosque is located is the area to which Daesh's forces retreated and remained entrenched during the battle to reconquer the city in 2017. Almost all the houses were destroyed and only the eastern half of the mosque wall remained standing. What was left of the district was then bulldozed to the ground, leaving the mosque wall standing in the middle of a field of ruins containing a mix of rubble and scattered, emaciated body parts. The fact that the remains of the mosque have not been razed to the ground along with the rest of the neighbourhood testifies to its importance to the municipality. However, its condition and situation make difficult to imagine both what work will be required and what its future might hold. It is possible that the rubble could be recovered and the mosque rebuilt as closely as possible to its original form.

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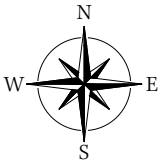
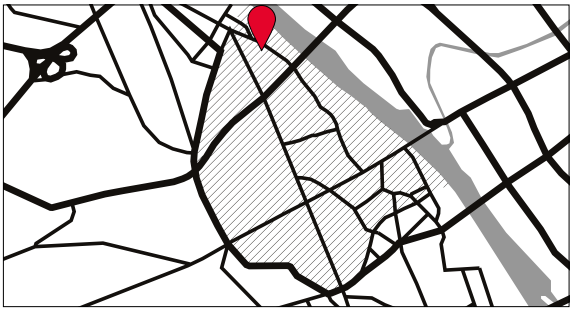
The modern mosque of Imam Mohsen
(G. de Beaurepaire)

A26 – C24

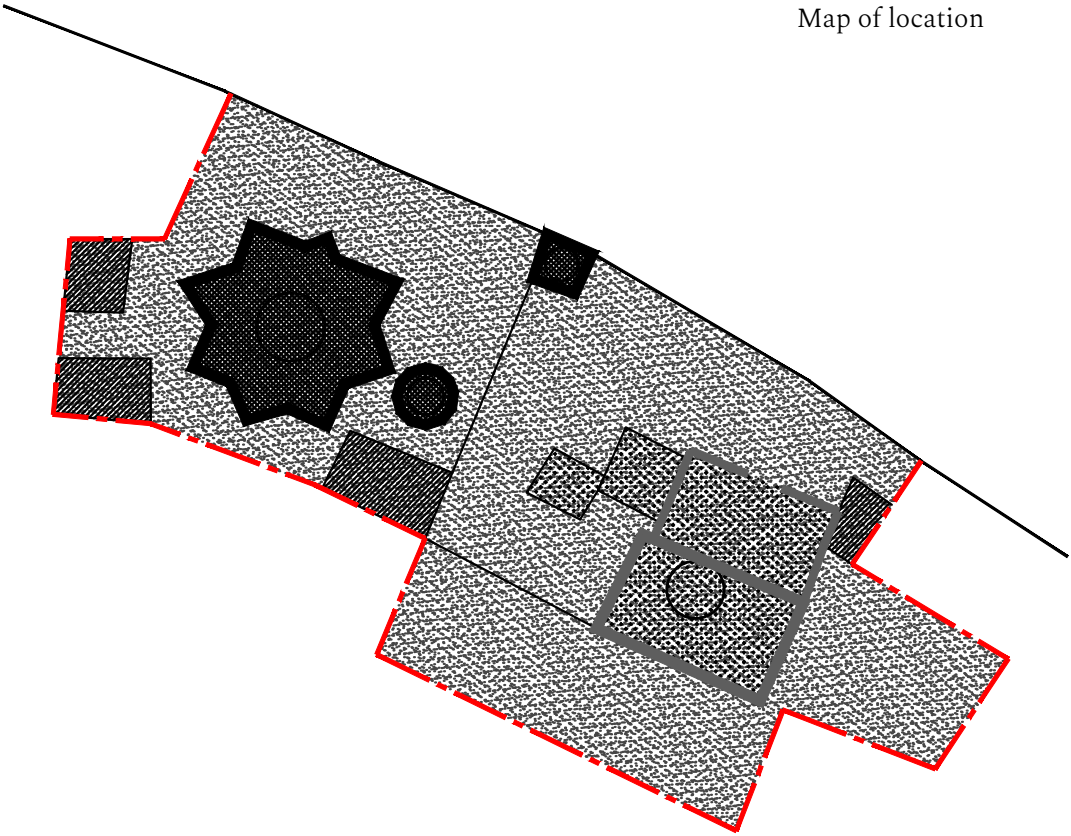
AL-IMAM MOHSEN MOSQUE AND SANCTUARY

Name of heritage building in English	Al-Imam Mohsen mosque and sanctuary
Name of heritage building in Arabic	جامع الامام محسن
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque and sanctuary
Date/period of main construction	Circa 1200 A.D./ 596 H.,1959,1990's
Owner	Sunni Waqf
Location (city and neighbourhood)	Maidan Ahdar
GPS coordinates	mosque: 36°21'11.8"N 43°07'20.6"E sanctuary: 36°20'28.2"N 43°07'21.8"E
Estimated surface area in (m^2)	Main building: 547 / Plot: 2,278
Estimated level of damage: **1** (most) **to 10** (least)	1 (sanctuary) / 6 (mosque)
Past conservation efforts (nature, year, implementing agency)	End of the 20th century





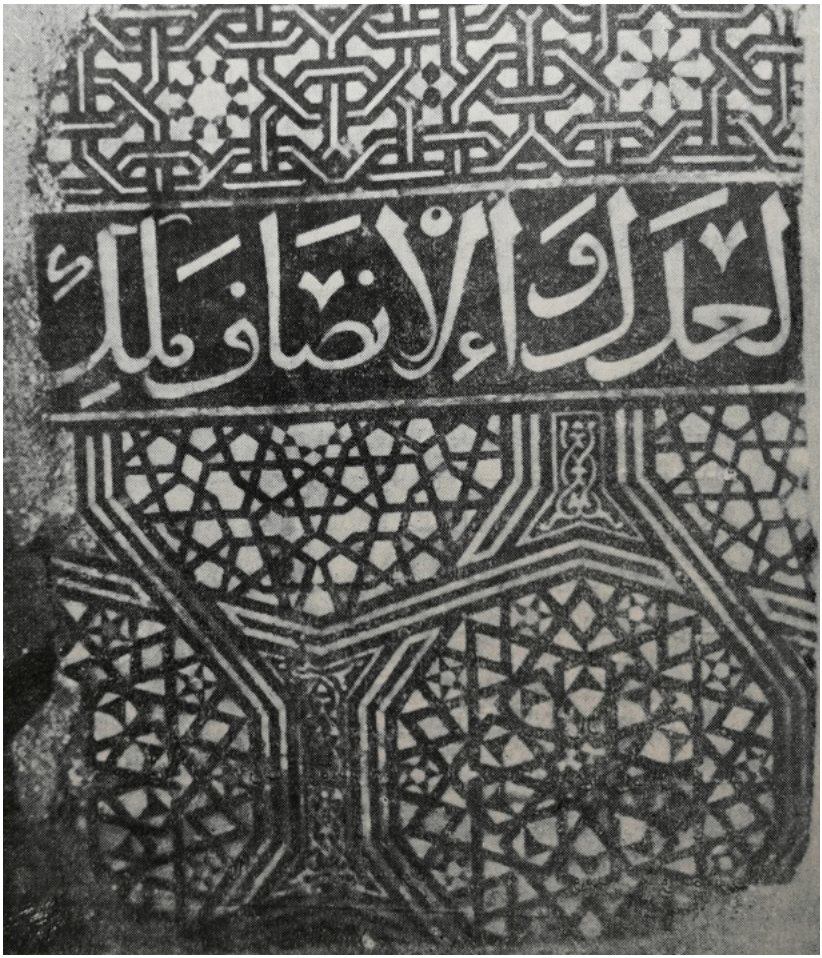
Map of location



Schematic plan (1:1000)

CONTEXT

The shrine and mosque of Imam Mohsen is located in the northern corner of the area enclosed by the ancient ramparts, outside the former urban area. It is positioned just in front of the Al-Tahira Church of the Chaldeans. The site has ancient origins, as it was originally home to the Al-Nuriya school, founded by the Zengid Atabeg Nur Al-Din Arslan Shah I, between 1192 and 1210, when the school was not far from the palace (the site of the present-day Qarasaray), and benefited from substantial endowments. It was attributed to the Shafi'i who taught there until after 1315, the last known date of its operation. According to tradition, Badr Al-Din L'u'lu' buried Imam Mohsen, son of Imam 'Ali Abi Talib in one of the halls of the university. This is the only feature that survived the disappearance of the Al-Nuriya school: it was a simple dome surrounded by a cemetery, like the mausoleums of 'Abd Al-Rahman and Imam Yahia, which are also founded on the sites of schools. Some fragments of the original decoration are preserved in the cenotaph hall. In 1959, the dome was demolished and a concrete mosque was built over the mausoleum hall, serving the new districts that grew up around it since the beginning of the 20th century. At the very end of the 20th century, a new mosque was built next to it, in a decidedly contemporary style, and two minarets were built.



The marble marquetry in the sanctuary
(Daiwahji)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

There was not much left of the original shrine in 2014. Below ground level there was a small room around the holy man's cenotaph. This small room was decorated with a number of interesting features: a *mihrab* richly adorned with calligraphy and decoration featuring small columns and a poly-lobed arch, as well as a remnant of a superb surface decorated with calligraphy and interlacing worked in black and white marble marquetry. As the dome that overlooked the hall had been demolished, the ceiling consisted of the concrete slab of the small mosque built above it. The latter, a simple concrete column and beam structure, was of no particular heritage interest. Next door was a much larger, more ambitious mosque built in an assured and relatively rich contemporary style. The entire structure of this building was made of concrete, with complex ribbing and a star-shaped plan. The complex assembly of beams left space for a high dome with an octagonal base. Two, rather inelegant, huge concrete minarets one probably for the sanctuary and the other for the mosque, were built between the two buildings. From the outside, the mosque looks rather like a truncated pyramid topped by a dome, and its walls are densely decorated in stone. The interior decoration appears to have never been completed.

The sanctuary at the beginning of the 20th century – with the Qarasaray in background (Unknown)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The minions of the so-called Islamic State quickly razed the shrine of Imam Mohsen to the ground probably in the July 2014 cleansing campaign. Nothing remains of the building above ground. However, it can be assumed that the rubble from the tomb, which was below ground level, may still contain a number of interesting features of particular heritage value. From the outside, all that can be seen of the remains of the sanctuary is its modern minaret. The mosque itself has not suffered any particular vandalism, but was severely damaged in the battle of 2017. The cladding is badly damaged, the doors and windows have disappeared, and a bomb landed at the junction of the concrete beams supporting the dome, leaving a significant gap in the structure that will be very difficult, but not impossible, to repair.

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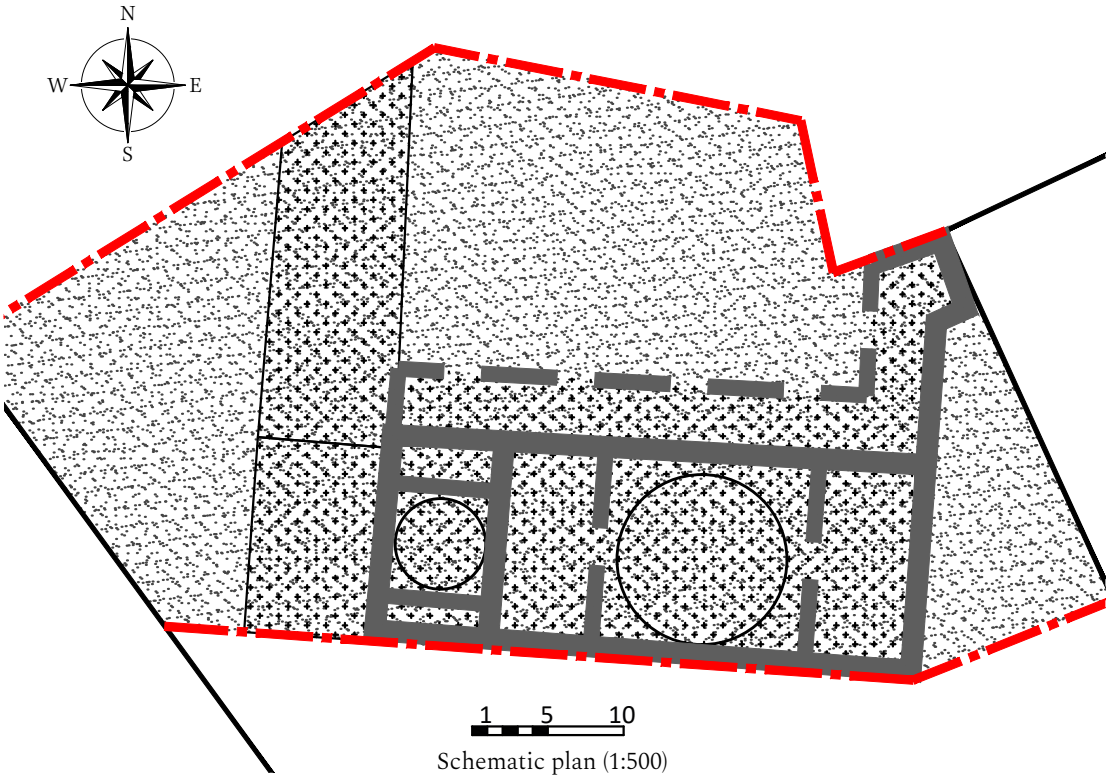
View of the rubble from the shrine. The building behind it is the stadium (G. de Beaurepaire)

A27

SHEIKH QADHIB AL-BAN MOSQUE

Name of heritage building in English	Qadhib Al-Ban mosque
Name of heritage building in Arabic	جامع قضيب البان
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1711 A.D./ 1123 H.- 1957
Owner	Sunni Waqf
Location (city and neighbourhood)	Bab Sinjar
GPS coordinates	36°20'23.6"N 43°06'55.4"E
Estimated surface area in (m^2)	Main building: 673 / Plot: 2,140
Estimated level of damage: 1 (most) **to 10** (least)	3
Past conservation efforts (nature, year, implementing agency)	1957

Map of location



Schematic plan (1:500)

CONTEXT

The shrine and mosque of Sheikh Qadhib Al-Ban is located beyond the ramparts to the west of the old city of Mosul, not far from the ancient Bab Sinjar Gate. Tradition places here the tomb of a wise man named abu 'Abdallah Al-Hussein ben Issa ben Yahia ben 'Ali Al-Mawsili, born in 1078, educated in the *Hanbali* doctrine and then initiated into Sufism by Sheikh Hayat ben Qais Al-Harani. He wore the cloth known as *khorka*, indicating that he was not interested in material things, and died aged almost a hundred years old in 1177, having retired from the city to Me'lat where he was buried. There are a number of different versions of the etymology of his nickname of Qadhib Al-Ban. There is little information about the history of the building outside of the tradition. During renovation work, a stone inscribed with the name Ashraf Al-Ayubi, who ruled from 1201 to 1237, was found, but it refers to irrigation works and could well be a *spolia*. Daiwahji believes that he saw a decorative feature from the Atabeg period in the building, but Sarre assures that nothing ancient was found. The first reliable date is that of the 1711 restoration by a certain Ahmad ben Saleh. The whole complex was completely renewed in 1957, and the mosque was greatly expanded to serve the new district that had sprung up around it. The stadium is built right up against the mosque.

The shrine after the 1957 renovation
('Ali Al-Agha Al-Najmawi)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The old photographs show a set of two very small adjoining buildings: the first with a square base and ribbed dome containing the tomb, and a second wider building with a flat roof. Only parts of the tomb were saved during the 1957 restoration. Even parts of the walls of the sanctuary were destroyed to widen it, and it seems that only some of the inscriptions have been preserved, although they are of genuine archaeological interest. The sanctuary contained one large main stone tomb, that of Sheikh Qadhib Al-Ban, and a smaller one, probably for his son. Next to it was a large mosque in an interesting style representing a transition between the Mosul building tradition and the introduction of concrete constructions. The walls are made of rubble stones embedded in *jess* mortar and the coverings of *farsh* stone, but the ceilings are composed of concrete slabs. The decorations, although already rather limited and simplified, are in keeping with the prevailing style at the end of the Ottoman period, showing that up until the late 20th century there was a certain continuity in terms of construction. The two adjacent buildings opened onto an arcaded courtyard. Due to its origin, the shrine was an important focal point for Sufism in Mosul, contributing to the city's religious diversity.

Calligraphy inside the shrine
(Daiwahji)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

Both the mausoleum and the mosque were razed to the ground by the so-called Islamic State because of their importance to the Sufi population in Mosul and the tomb contained in the mausoleum. Only the western wing of the arcades was preserved, with the large entrance gate that recalls the last reconstruction. However, the rubble has been left in place, which means there is still a chance of extracting any interesting features it may still contain, including of course the holy man's tomb.

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View of the mosque from the rear
(G. de Beaurepaire)

A28

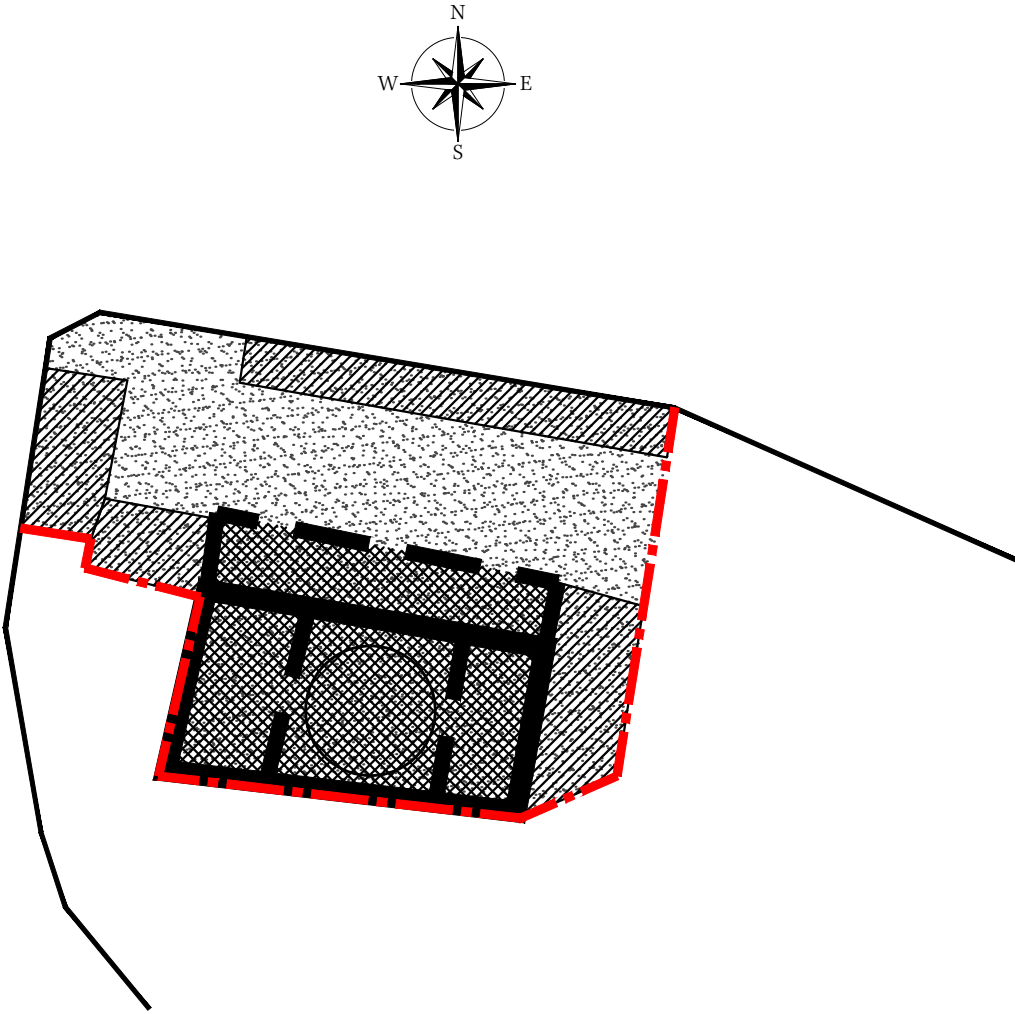
AL-MAHMUDEN MOSQUE

Name of heritage building in English	Al-Mahmuden / Al-Hameden
Name of heritage building in Arabic	جامع الحامدين / المحمودين
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1722 A.D./ 1134 H.
Owner	*unknown*
Location (city and neighbourhood)	Mayasa
GPS coordinates	36°20'18.7"N 43°07'21.1"E
Estimated surface area in (m^2)	Main building: 375 / Plot: 1,367
Estimated level of damage: 1 (most) **to 10** (least)	10
Past conservation efforts (nature, year, implementing agency)	2018 restoration

Map of location

CONTEXT

The Al-Hameden or Mahmuden mosque is located close to Nineveh Street, not far from where the road reaches the western edge of the old city of Mosul. Tradition names it as the burial place of Hamad and Mahmud, two sons of ʿAli bin Abi Talib, the prophet's son-in-law. According to other sources, they are the sons of Mussa Al-Kadhim, the seventh imam of the Twelver Shiites. It is said that the two brothers were pursued and died hiding in a well. This well might be located in the sort of crypt located under the mosque, above which was a chest. At that time, it was probably a small mosque, the shape and date of construction of which are unknown. The only certainty is that in 1722 the mosque was rebuilt by the mother of a certain Al-Haji Ahmed bin Al-Haj Salah. This is the basis of the mosque seen here today. It was renovated again in 1796 by the wife of Muhammad Pasha Al-Jalili. It was then enlarged and a school was added. In 1823, yet another woman, Najia Khatun, the daughter of Soleiman Pasha Al-Jalili, had a fountain built here to provide the local inhabitants with water.



Schematic plan (1:500)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Mahmuden Mosque has many of the characteristics of an early Jalili period building: it has a floor plan composed of a large square-shaped hall under a dome with two wings opening onto a courtyard via a covered arcade. Pillars were not used at this time, and the arcades are actually walls pierced with large arches. The main hall has a *mihrab* decorated with classic interlacing decorations and various simple mouldings. It is the calligraphy that gives the *mihrab* a certain elegance. The *minbar* appears to be more recent, probably dating from the early 20th century. A wide band of calligraphy on a blue background runs around the entire circumference of the main hall, a few metres above the ground. According to Daiwahji, the mosque could be accessed via a door from the crypt, the supposed resting place of the two holy men. Outside, the mosque includes a few outbuildings, including the school and a recent small metal minaret.

The mihrab
(Google Maps)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The Al-Mahmuden mosque is in good condition. It has suffered very little destruction at the hands of Daesh. It is puzzling as to why the so-called Islamic state did not entirely destroy the mosque as it is said to house tombs according to the local tradition. The minor damage incurred by the mosque during the battle to take back the city in 2017 was repaired in 2018. It will be necessary to check on site exactly what happened to the crypt, because if Daiwahji's description is correct, it seems unlikely to have escaped undamaged.

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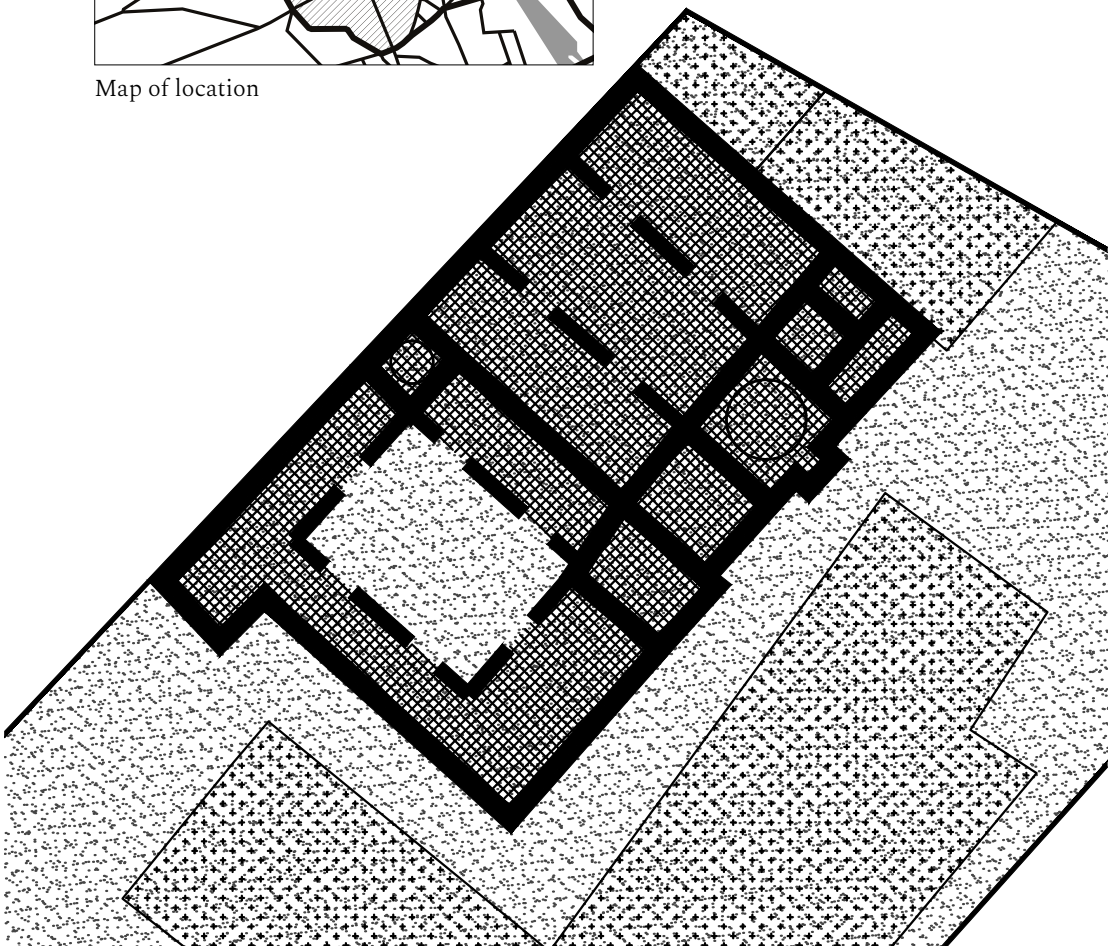
View of the outside of the Al-Tahira church (G. de Beaurepaire)

B01

AL TAHIRA CHURCH OF THE CHALDEANS

Name of heritage building in English	Al-Tahira of the Chaldeans
Name of heritage building in Arabic	كنيسة الطاهرة الكلدانية
Type of heritage building (religious, civil, etc.)	Religious (Christian)
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	1744 A.D./ 1157 H.
Owner	Chaldean Church
Location (city and neighbourhood)	Maidan Ahdar
GPS coordinates	36°21'12.8"N 43°07'23.6"E
Estimated surface area in (m^2)	Main building: 965 / Plot: 4,441
Estimated level of damage: 1 (most) **to 10** (least)	7
Past conservation efforts (nature, year, implementing agency)	1990s decorations

Map of location



Schematic plan (1:500)

CONTEXT

Dedicated to the Virgin Mary, the Al-Tahira Church of the Chaldeans, also known as *Al-Tahtaniyya*, i. e. 'from below', is located in the northern part of the ancient city in the angle formed by the junction between the ramparts and the Tigris river. The tradition identifies the site as that of the illustrious '*Upper Convent*', which was at the height of its influence in the 9th and 10th centuries. Although contained within the walls of old Mosul, this part of the city remained generally uninhabited until the beginning of the 20th century, with a chapel dating from the 17th century. Following the Persian siege of 1743, Hussein Pasha Jalili, master of the city, in recognition of the Christians' efforts to defend the city of Mosul, authorized its reconstruction. This reconstruction went far beyond its pre-existing state, giving birth to a large and broad church. Since this reconstruction, Al-Tahira of the Chaldeans has remained a popular place of pilgrimage for both Christians and Muslims who believe the Virgin can help them with their personal issues, in particular relating to women's fertility.

View inside the Al-Tahira church in the 1970s (Mérigoux)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

Excluding the courtyard, the Chaldean Al-Tahira Church forms part of an almost square floor plan running 24 metres lengthwise east-west and 22 metres in width north-south. The main space, for use by worshippers, is composed of a central nave, covered with a vault culminating at a height of 10 metres, and two side aisles, whose vaults reach an average height of more than 8 metres. The church is perhaps the most complete and elegant representative of the so-called *jalili* style, making maybe a style by itself. It shows a very unfigurative decoration, characterized by bas-reliefs and calligraphy enhanced with black paint, fairly freely inspired by vegetal motifs even though it is partitioned into strict geometric forms. The church is accessed through a courtyard below the street. The colonnades surrounding the courtyard were rebuilt in the 1970s. The entire estate, which is quite large, included a garden that was built in the 1990s as part of the new bishopric, which is of no heritage value. As well as being an essential Christian place of worship for the Chaldean community the church also has the particularity of attracting the city's Muslim population who come to worship the Virgin Mary.

View inside the Al-Tahira church
(G. de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The church itself has not suffered any major destruction. The dome above the choir has collapsed and there are two large holes in the masonry on the west facade and the vault of the south aisle. There has also been relatively little vandalism, but some valuable features have disappeared, in particular the openwork barriers that surrounded the *qostroma*, the space in front of the choir door. Many *farsh* marble pieces added in the contemporary era have been removed and looted, and the coating is old. The church is sinking into the ground, probably because of the poor management of water networks in Mosul, but also because of the heavy stone and concrete cladding fitted across all the interior and exterior facades in recent decades. Outside, the bell tower has been decapitated along with the statue of the Virgin Mary. Various materials have also been looted from the cloister. Furthermore, most of the buildings of the bishopric and adjoining shops will have to be demolished, given their state of disrepair.

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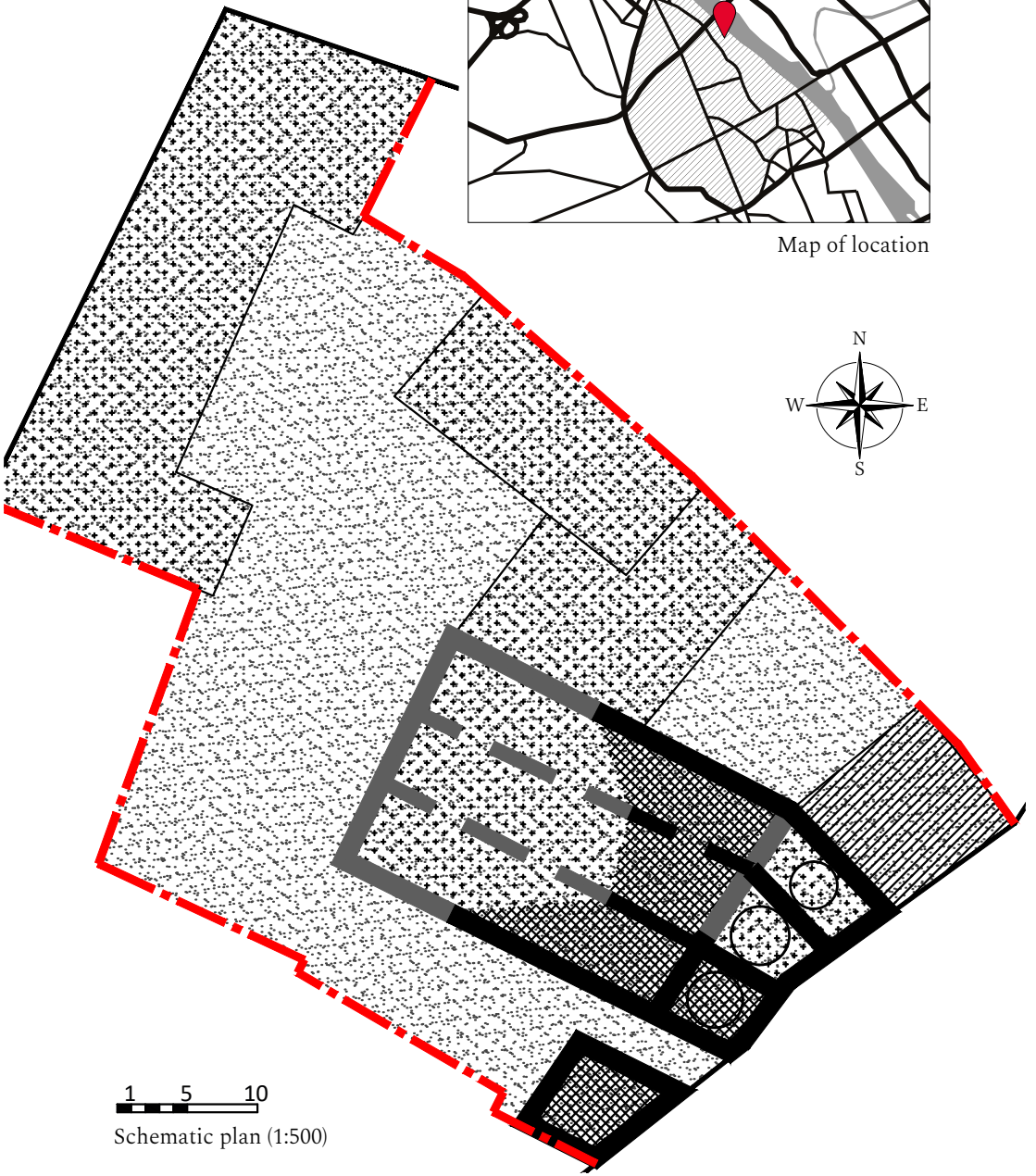
View of the naves of the Mar Isha'ia church (G. de Beaurepaire)

B03

MAR ISHA'IA CHURCH

Name of heritage building in English	Mar Isha'ia
Name of heritage building in Arabic	كنيسة مار إشعيا
Type of heritage building (religious, civil, etc.)	Religious (Christian)
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	12th A.D./ 6th H. century
Owner	Chaldean Church
Location (city and neighbourhood)	Karkhan
GPS coordinates	36°20'55.4"N 43°07'45.3"E
Estimated surface area in (m^2)	Main building: 622 / Plot: 2,953
Estimated level of damage: 1 (most) **to 10** (least)	3
Past conservation efforts (nature, year, implementing agency)	1960s or 1970s rehabilitation

Map of location



Schematic plan (1:500)

CONTEXT

The Mar Isha'ia Church is located not far from the Tigris river in the northern part of the city, close to the famous Sheikh Al-Shat mosque. The site is one of the oldest in Mosul, if not the oldest, because the city probably developed around the monastery founded there by Mar Isho'yo Bar Qusre in the 570s. Sources from the 11th and 12th centuries indicate that the Nestorian bishops of Mosul resided there. Nothing remains of this first construction, except for some columns and lyre-shaped capitals from the Abbasid period, buried in plaster and rediscovered in 1982, which are very similar to some of those in the Al-Nuri mosque. We can therefore imagine that the structure dates back to the 12th century. However, the church has undergone many changes over the course of its history, first of all with the addition of three other small churches, Mar Qiriaqos, Mar Gorgis and Mar Yohanna, demonstrating the importance of the site. All four churches were first mentioned in 1683. In 1796, the main church was extensively remodelled with the installation of the door leading to the central altar. Mar Qiriaqos was completely rebuilt in 1947, turned into a large rectangular room. Since then, Mar Yohanna, no longer in use, has slowly fallen into disrepair, and finally Mar Gorgis was merged with the southern side aisle of Mar Isha'ia, probably in the 1980s. Until 2014 the convent of the Little Sisters of Jesus, particularly active in the district, was situated next to the complex, but the building was severely damaged in the battle of 2017.

View from the northern nave
(G. de Beaurepaire)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The eastern boundary of the various churches that make up the Mar Isha'ia complex are aligned with the street that runs upwards from the Tigris River. The later works largely modified the physiognomy the complex had up until the second half of the 20th century. The main church, the result of the merger of Mar Isha'ia and Mar Gorgis, is part of a rectangle 14 metres wide by 21 metres long. An access to the street has been created to the south of the church, giving immediate access on the left to a kind of museum of lapidary that contains some very beautiful pieces, the oldest of which seem to date back to the 17th century, perhaps even the *Atabeg* era, in the 13th century. Beyond this room is a small courtyard that separates the main church from the tiny Mar Yohanna church, which has been in a state of ruin for a very long time. It seems that the large door opening onto the altar was reused at the back of the enlarged nave of the main church. Mar Isha'ia opens up via two doors onto the north side to a courtyard lined with various residential buildings and probably classrooms. As well as the door brought back from Mar Yohanna, the central door is of particular interest, as a very good example of work from the late *Jalili* period.

View overlooking the choir of Mar Isha'ia, taken from a house in front of the church (G. de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The Mar Isha'ia church complex is in a very poor state. Thankfully, Mar Isha'ia itself seems to have suffered very little from vandalism, but terribly from the bombing. Large sections of the naves have completely collapsed, leaving only some of the surrounding openwork walls and the wall separating the naves from the choir, which is the most ornate part of the church. Although full of rubble, the small lapidary museum does not appear to have moved. The courtyard buildings were also heavily damaged by the bombing. Within a year, the destruction of the church was more complete, as the central portal that was still standing in 2018 collapsed in 2019. Protection has been provided, probably by the official Christian *Waqf*, in the form of a high gate that prevents entry to the choir from the street. Although the return of the Christian population to the district remains hypothetical, the heritage interest of the building, both because it was founded at the same time the city, and for the features contains, means a clearance and protection intervention is required at the very least.

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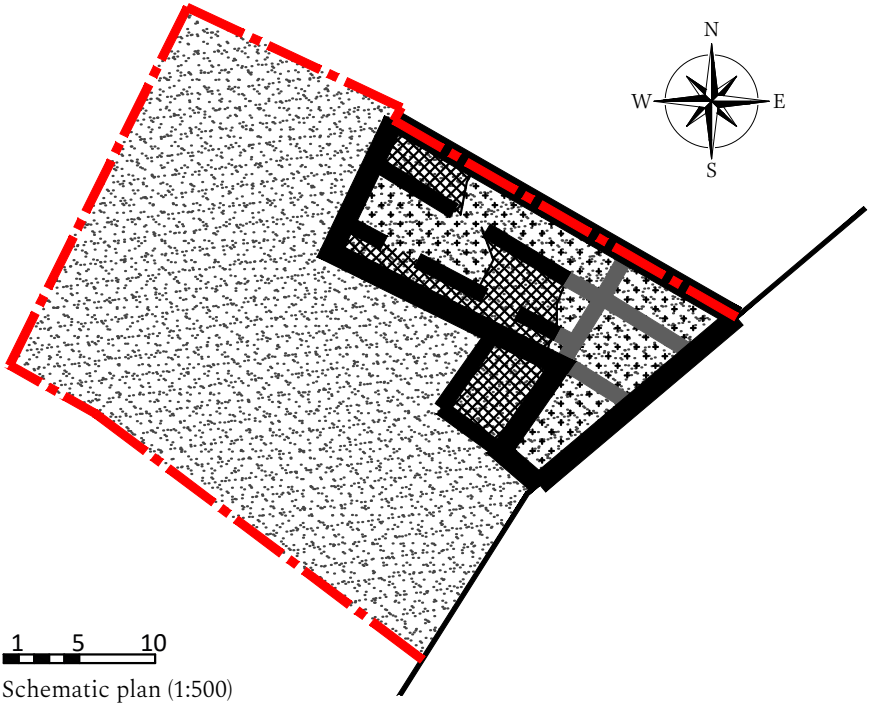
View of the main nave of the Mar Yohanna church in the 1950s (Michigan University, in Fiey)

B04

MAR YOHANNA CHURCH

Name of heritage building in English	Mar Yohanna
Name of heritage building in Arabic	كنيسة مار يوحنا
Type of heritage building (religious, civil, etc.)	Religious (Christian)
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	13th A.D./ 7th H. century
Owner	Chaldean Church
Location (city and neighbourhood)	Karkhan
GPS coordinates	36°20'55.0"N 43°07'44.9"E
Estimated surface area in (m^2)	Main building: 280 / Plot: 1,026
Estimated level of damage: 1 (most) **to 10** (least)	3
Past conservation efforts (nature, year, implementing agency)	None

Map of location



Schematic plan (1:500)

CONTEXT

The small Mar Yohanna church is part of the Mar Isha'ia church complex, north of the old city of Mosul, not far from the Tigris River. Although of lesser importance, and founded later than the main Mar Isha'ia church, the present building is older than its more illustrious neighbour. Its floor plan is characteristic of a building of the Church of the East but in miniature. The site has its origins in the monastery founded by Isho'io bar Qusre in 570. It is not known exactly when the Mar Yohanna church was founded, but there is an inscription from 1661 that mentions the restoration of the four churches in the complex. Mar Yohanna ceased to be maintained during the 20th century, and when the vault of the main nave partially collapsed in the 1980s, the so-called royal door, which separates the choir from the nave, was transferred to the partially new building created by merging the Mar Isha'ia and Mar Gorgis churches. This door seems to be in a rather plain Atabeg style, giving a *post quem* terminus date for the church's construction in the 13th century, but this could be later. The access door on the southern side also seems to date from the same period. The church, built with irregular stones embedded in *jess* mortar and in some places with *farsh* stone, is surrounded by a cemetery. It is accessed separately from the others with a direct access to the street.

Inside view of the church
(G. de Beaurepaire)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

Mar Yohanna church is located to the south of the Mar Isha'ia complex. It forms a rectangular shape, apart from the baptistry which overhangs the southern side. This curious miniature has a classical floor plan with three naves, separated from the choir and baptistery by a wall with a door, which is no longer visible having been transferred to the neighbouring church. It is one of the few churches in Mosul and the Nineveh Plain that was not heavily restored in the second half of the 20th century. On the one hand this means its bare exterior appearance has been preserved, but on the other hand without maintenance it has increasingly fallen into ruin. The original layout of the building is no longer legible, especially around the choir. However, the church retains some beautiful carved features outside of the removed royal door. Of particular note is the splendid men's door, seemingly from the 13th century, and next to it the niche that opened onto the baptistery, which seems to date back to the 16th or 17th century. In a few other places there are some decorative feature which are of less interest, but are nonetheless remarkable.

View of the double lintel of the men's gate
(G de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

Mar Yohanna is currently in a state of ruin. It is possible that bombing may have added to the destruction of the building, but its condition is mainly due to its abandonment since at least the second half of the twentieth century. This was probably both due to Christians leaving the area, and the nearby presence of a symbolically more important church. The choir and the baptistery had already completely collapsed well before 2014, as well as part of the vault of the nave and the south side aisle. If no protection measures are put into place, the collapse will continue irremediably due to rainwater infiltration, and the church will disappear definitively in the coming years.

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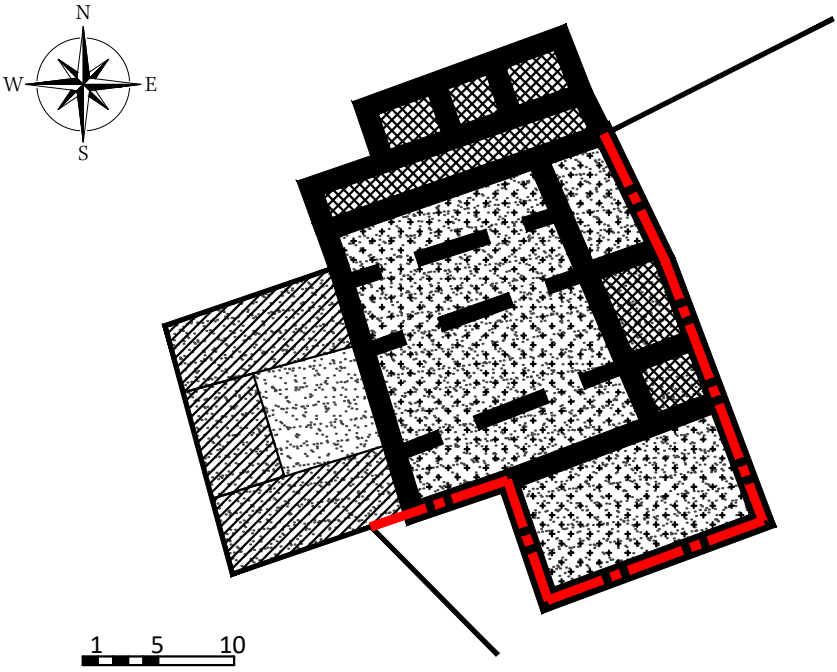
View of the main door between the naves and the choir of Al-Tahira church (G. de Beaurepaire)

B07

AL-TAHIRA OF THE QAL'A CHURCH

Name of heritage building in English	Old church Tahira of the Qal'a / Old church Tahira of the Syrian catholics
Name of heritage building in Arabic	كنيسة الطاهرة (القديمة) للسريان الكاثوليك
Type of heritage building (religious, civil, etc.)	Religious (Christian)
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	1744 A.D./ 1157 H.
Owner	Syrian Catholic Church
Location (city and neighbourhood)	Hosh Al-Khan
GPS coordinates	36°20'40.4"N 43°07'57.5"E
Estimated surface area in (m^2)	Main building: 637 / Plot: 736
Estimated level of damage: 1 (most) **to 10** (least)	3
Past conservation efforts (nature, year, implementing agency)	1990s rehabilitation

Map of location



Schematic plan (1:500)

CONTEXT

The ancient Al-Tahira church of Qal'a probably dates back to relatively ancient times, as shown by its traditional Western Syriac church floor plan and its location below street level. It is also called the *Inner Tahira* in relation to the *Outer Tahira* that lies north of old Mosul. It is located at the heart of the oldest urbanized part of the city, not far from the site of the ancient Umayyad mosque, between the Nabi Jirjis sanctuary and the Tigris river. It should not be mistaken for any of the three surrounding churches, two of which are also named Al-Tahira. The largest is a Syriac Catholic cathedral, the second belongs to the Syriac Orthodox, and the third to the Armenian community. Although it was founded in the past and cited as early as 1672, almost all of its structure and decoration date back to 1744, the year after the siege of the city by the Persian Nadir Shah. The work was approved and funded by the Jalili pashas. Subsequently, renovations were carried out throughout the second half of the 18th and the 19th century, up until the most recent renovation in the 1990s – 2000. At this time all the exterior walls were covered with limestone as was commonplace at the time, and the interior paintings that covered the sculptures were erased. The church is of particular importance because it was used as an annexe to the new Syrian Catholic Cathedral, built in 1863, with the northern rooms, located below street level and the new church, serving as a tomb for the bishops. Before 2014, it was the last church in old Mosul, along with Mar Toma, to be used every Sunday by the Syrian Catholic clergy.

Outside view after the action of the deminers
(G. de Beaurepaire)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The four churches are accessed through a small square connected by a narrow street to the Nabi Jirjis sanctuary. By 2014, the Syriac bishop had already bought and demolished a number of properties along this road, making access much easier. The complex is part of a 19-metre long by 15-metre wide rectangle, with the cellar corridor to the north, below street level, and the chapel dedicated to Mar Yaqub to the south where the relics were transferred in 1745. It is accessed through a small courtyard on an intermediate level, surrounded by recent buildings. The church has many remarkable features. The wall separating the naves from the choir is pierced by three doors and numerous *farsh* niches and bays largely carved in the *Jalili* style, characteristic of the post-1743 church renovations. The Al-Tahira church in Qal'a is particularly famous for its iconostasis strangely set under an arch on the edge of the main nave. While most of this feature also appears to be from the *Jalili* period, some of the sculpted plaques that make it up are clearly older, showing characteristics of 13th century *Atabeg* art. In the centre is a carved icon of the Virgin Mary with rather coarse features but which was the object of particular veneration, including by neighbouring Muslims.

View of the wall between the naves and the choir before 2014
(A. Harrak)

In the nave, before 2014, this wall was decorated with bas-relief sculptures, including a Virgin and Child
(Amir Harrak)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The Al-Tahira Church in Qal'a suffered serious damage when the old city of Mosul was liberated. It was probably the air strikes that totally destroyed almost all the central and northern naves, the northern part of the choir, and the Chapel of St James which have been razed to the ground. The rest of the separation wall, if not completely collapsed, has moved so much that the structure needs to be completely dismantled. Before that, the church had probably already been vandalised as the columns surrounding the iconostasis are still standing but only contain the imprint of where the iconostasis used to be . It is likely that if the rubble is removed it would be possible to find most of the features that are currently missing. It should be noted that unfortunate demining operations in the large neighbouring church have compacted the rubble of the old church, partially transforming it into a manoeuvring area for vehicles. The deminers ensured that nothing was lost in the operation.

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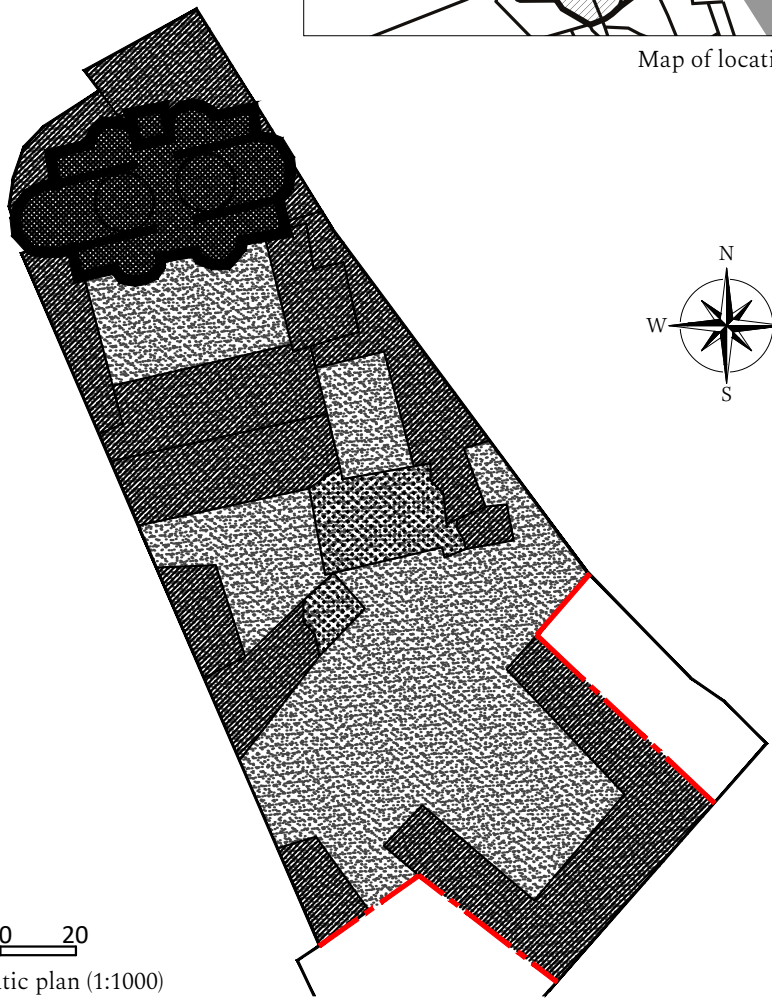
View from the northern nave
(G. de Beaurepaire)

B10

AL-SA'A CHURCH

Name of heritage building in English	Al-Sa'a / Al-Dominikin / Al-Latin
Name of heritage building in Arabic	كنيسة الساعة
Type of heritage building (religious, civil, etc.)	Religious (Christian)
Type of building (i.e. church, house, gate, etc.)	Church and monastery
Date/period of main construction	1866 A.D. /1283 H. to 1873 A.D. / 1290 H.
Owner	Latin Church, Dominican Order
Location (city and neighbourhood)	Julaq
GPS coordinates	36°20'26.8"N 43°07'38.4"E
Estimated surface area in (m^2)	Main building: 592 / Plot: 5,440
Estimated level of damage: **1** (most) **to 10** (least)	8 (church) / 4 (monastery)
Past conservation efforts (nature, year, implementing agency)	Numerous up until the 2000s

Map of location



Schematic plan (1:1000)

CONTEXT

The Al-Sa'a church (the church "of the hours") is located in the very centre of old Mosul, at the intersection of Faruq and Nineveh streets. It is the most visible mark in the city of the past Western presence, notably through the Capuchin and then the Dominican orders. Western Christian religious orders are intimately linked to the modern history of the city since the Ottoman period. Their knowledge of medicine helped them gain acceptance, as they competently treated all patients, regardless of their religion or social status. After quarrelling with the authorities in Constantinople, the Italian Dominicans settled there definitively in 1750. They built a first church on the present site, then a second one in 1845, with the help of the Jalili family who brought them its patronage. The Romano-Byzantine styled edifice built between 1866 and 1873 remains today. It is said that the bell tower was financed from the personal funds of Empress Eugenie. At that time, the site had all the necessary facilities for the running of a convent and a mixed seminary, i.e. for both Syrian Catholics and Chaldean Christians. The breakthrough of Faruq and Nineveh Streets could have been fatal to the church, which was threatened with demolition. A large part of the monastery disappeared at that time, and the seminary was moved a few hundred metres to the buildings of the Apostolic Representation next to the Al-Rabi'a mosque. Throughout its history, the Dominican monastery was a cultural centre appreciated by both Christian and Muslim inhabitants.

View of the naves of the Mar Isha'ia church
(G. de Beaurepaire)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Al-Sa'a church is a major urban landmark in the old city of Mosul. It is probably the most famous and popular church, although relatively recent. Its Romano-Byzantine style, fashionable for the French Catholics at the time, contrasts with the local architecture. All its decorative features are derived from Western styles and owe nothing to the Mosulite customs of the time. However, the church seems to have had a real influence on local architecture afterwards. It consists of a wide nave and two aisles delimited by high columns, to which six apses pointing in all directions were added. The interior decoration is rich with capitals sculpted in the Corinthian style, but the paintings are particularly noteworthy with their four-coloured checkerboard structure. Structurally, the materials are the same as those used in the rest of Mosul, *farsh* marble and irregular stones embedded in *jess* mortar. Outside, apart from its high clock tower, which is certainly the first in Mosul, the 19th century architects respected the tradition of the sparse decoration of churches. Facing stones were laid in the last years of the 20th century. A monastery, including a large library, was also added to the church.

View of the church from the monastery
(unknown date and photographer)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The church itself is in a rather well preserved state and has suffered very little destruction. As early as the 2000s, the foundations underwent extensive work to prevent moisture damage. The bell tower was pierced with a large hole, probably to accommodate the bell that has now disappeared. Much of the exterior stone cladding was looted, and although some rocket strikes hit the domes little damage was done, as some of them did not explode. The library was burned down but fortunately the precious books had been removed beforehand. Parts of the monastery buildings collapsed. The Dominican friars had already left Mosul for Qaraqosh a few years before Daesh took the city, and are now settled in Erbil.

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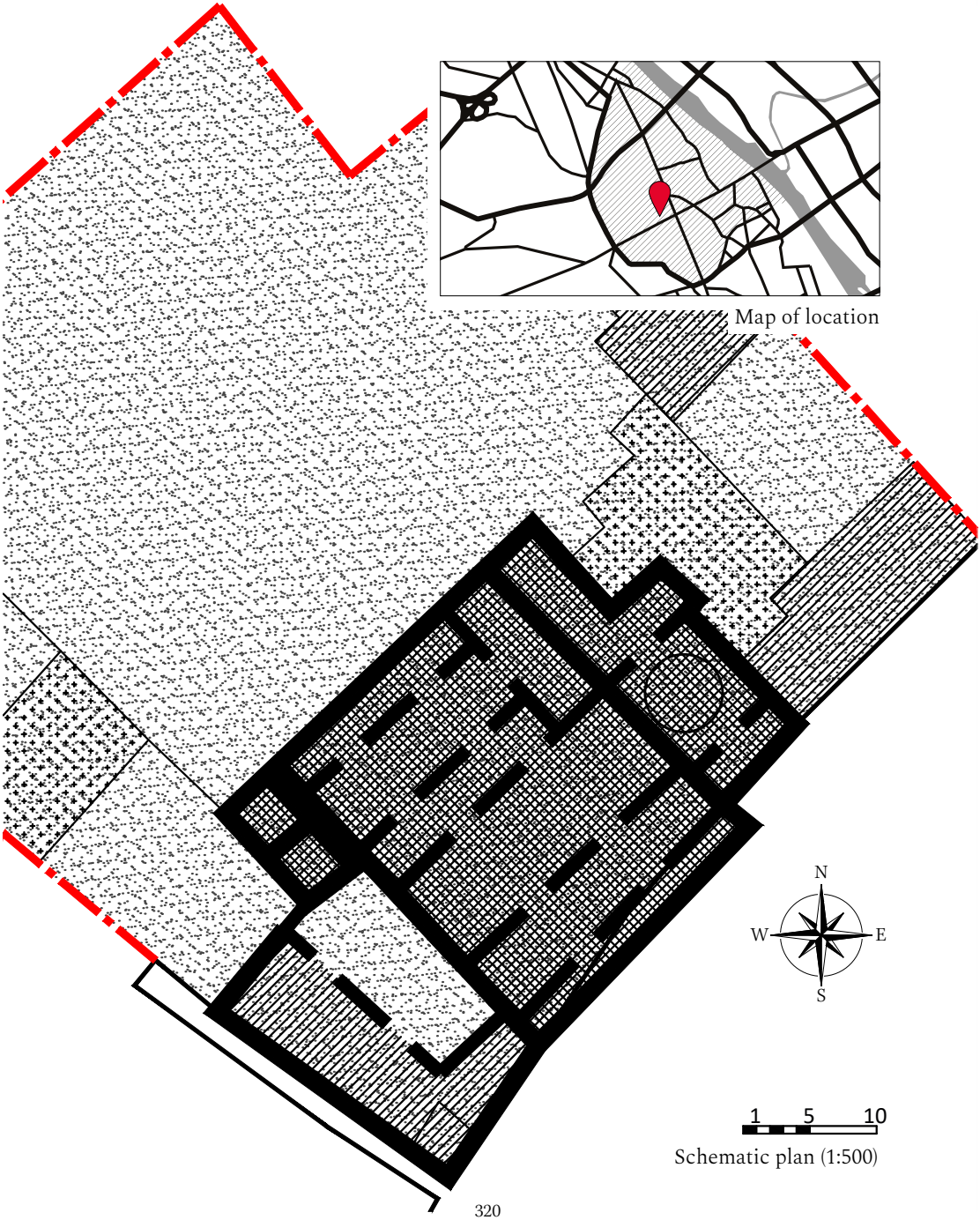
View of church from above
(G. de Beaurepaire)

B11

MAR TOMA CHURCH OF THE SYRIAN ORTHODOX

Name of heritage building in English	Mar Toma of the Syrian Orthodox
Name of heritage building in Arabic	كنيسة مار توما سريانية أرثوذكسية
Type of heritage building (religious, civil, etc.)	Religious (Christian)
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	13th A.D./ 7th H. century - 1744 A.D./1157 H. - 1848 A.D./1264 H.
Owner	Chaldean Church
Location (city and neighbourhood)	Hammam Al-Manqush
GPS coordinates	36°20'27.0"N 43°07'31.5"E
Estimated surface area in (m^2)	Main building: 847 / Plot: 5,116
Estimated level of damage: 1 (most) **to 10** (least)	6
Past conservation efforts (nature, year, implementing agency)	None



Map of location

Schematic plan (1:500)

CONTEXT

The Mar Toma church of the Syrian Orthodox (also known as the Jacobites) is one of the oldest sites in Mosul, in the centre of the old city, not far from the intersection of Faruq and Nineveh streets. Tradition traces its origins back to the 7th century, and it is reliably cited in 779, in connection with a riot arbitrated by the Caliph Al-Mahdi. The oldest feature is the magnificent royal door in the old part of the church, in the style of the Atabeg period which could date it back to the 13th century. Either it was badly damaged during the Persian siege of 1743 or the Christians simply took advantage of the period of the widespread tolerance following that event, because a large part of the building was rebuilt in 1744, as evidenced by an inscription. When part of the Jacobite community turned to Rome the church was thrown into a period of turbulence, arbitrated by the Ottoman authorities in power. In 1837, a wall cut the building into two parts, one to the north reserved for the Catholics and the other to the south for Orthodox worshippers. In 1848, the Orthodox enlarged their half, thus creating a new church adjoining the first with a large new door elaborately decorated with calligraphy. The Catholics then built their own Mar Toma church next door in 1863. At this point the whole building was returned to the Orthodox church which demolished the dividing wall and raised the level of the old church to align with the newly-built naves.

The nave of 1848
(G. de Beaurepaire)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The complex history of the Mar Toma Church has impacted its architecture. It is a juxtaposition of five naves, well below street level. These five naves overlook the wall separating them from the choir, pierced with five doors, the most precious of which dates from the 13th century. The pedestals and the higher lintel are decorated with interlacing carvings of the apostles and Christ, and the lower lintel features elegant arabesques and stalactites. The royal door of 1848 is also a fine piece of work, with a wide band of calligraphy in Arabic and Syriac. On the south side, the church is lined with niches that are partly engaged under the street, and which contain various carved plaques, as well as the tombs of the Jacobite bishops of Mosul. The church had three four-poster altars, made of stone or wood, in accordance with the Jacobite tradition. The plot on which the church is located is one of the largest in the old city. It also contains a cemetery, a school and the residential buildings for the Syrian Orthodox Bishop of Mosul, who abandoned them in the 1980s. These outbuildings were built between the late 19th and mid-20th centuries, and are of no particular heritage value. At the same time, the western door was completely rebuilt, destroying some magnificent doors of the *atabeg* time that can be seen on Gertrude Bell travel pictures of the 1900's. However, the sum of its features make the Mar Toma Church of the Jacobites one of the most interesting and richly decorated churches in the city.

The door of the apostles
(G. de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

Unlike the vast majority of churches in Mosul, the Mar Toma church of the Syrian Orthodox did not undergo any restoration work in the 1980s, which indicates a certain lack of willing regarding its maintenance. It is nevertheless in a relatively good structural condition. So-called Islamic state insurgents partially vandalized the door of the apostles, and destroyed the altars. During the battle to take back the city, a hole appeared in a vault and all the woodwork was destroyed. The outbuildings were largely looted and some were destroyed. The greatest danger, however, comes from water infiltrating from the street, which is gradually causing the niches just below to collapse. The condition of the church as deteriorated month after month since the liberation of Mosul.

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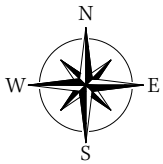
Mar Toma church viewed from outside after the repair of the outside dome (G. de Beaurepaire)

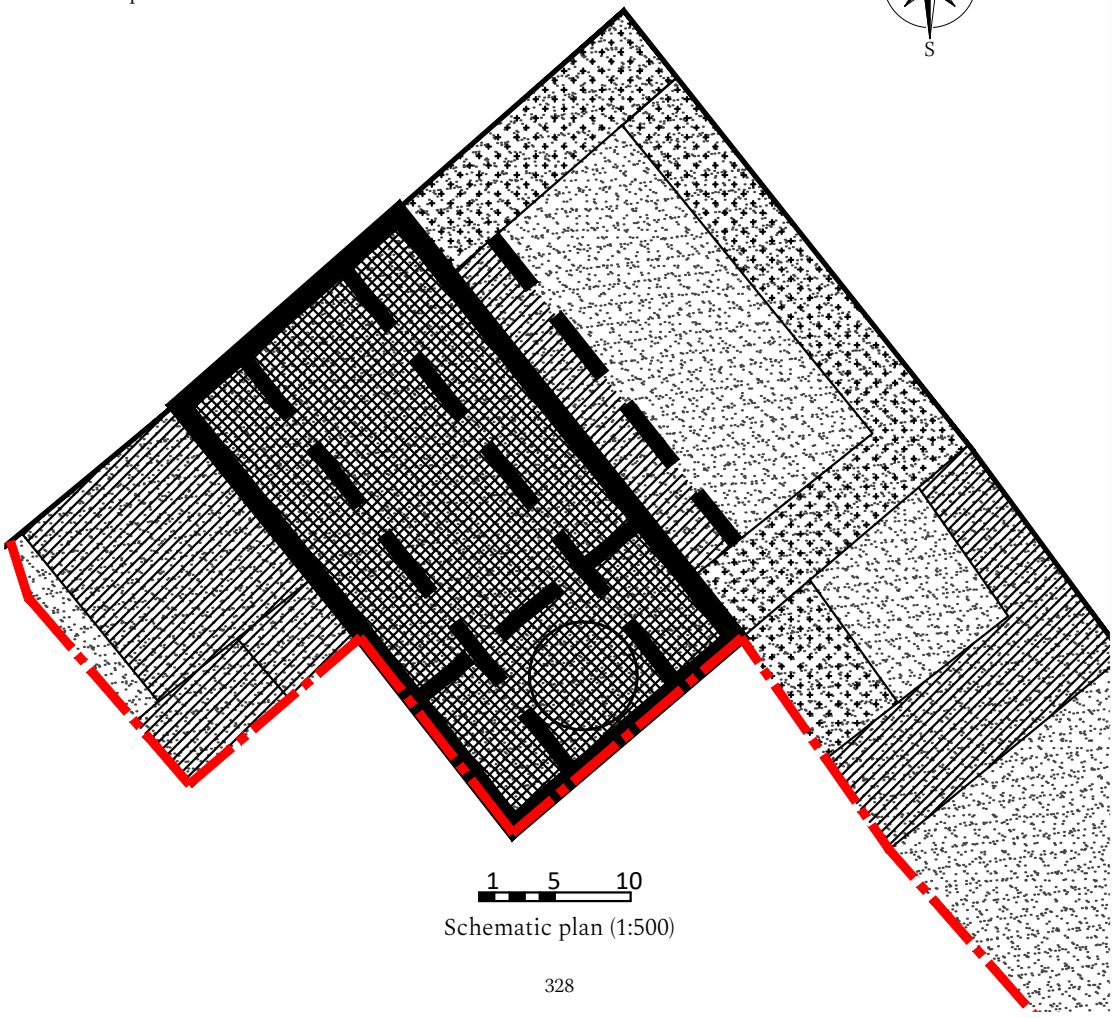
B12

MAR TOMA CHURCH OF THE SYRIAN CATHOLICS

Name of heritage building in English	Mar Toma of the Syrian catholics
Name of heritage building in Arabic	كنيسة مار توما سريانية كاثوليكية
Type of heritage building (religious, civil, etc.)	Religious (Christian)
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	1863 A.D./ 1280 H.
Owner	Syrian Catholic Church
Location (city and neighbourhood)	Hammam Al-Manqush
GPS coordinates	36°20'28.9"N 43°07'30.8"E
Estimated surface area in (m^2)	Main building: 680 / Plot: 2,818
Estimated level of damage: 1 (most) **to 10** (least)	8
Past conservation efforts (nature, year, implementing agency)	Filling of masonry holes, restoration of two altars and the pavement in 2018-2019 (Fraternité en Irak with G. de Beaurepaire)

Map of location





Schematic plan (1:500)

CONTEXT

The Mar Toma church of the Syrian Catholics is not far from the intersection of Nineveh and Faruq streets in the centre of old Mosul. It was built in 1863 to provide a place of worship for the parishioners of the adjoining Mar Toma church who had tightened their ties with Rome (the other church kept the name of Mar Toma of the Syrian Orthodox). Until then, the Ottoman authorities had ordered the division of many of Mosul's churches into two parts separated by a wall. Built 12 years after the Meskinta church, the style is much more mature and convincing, including new decorative features which subsequently were seen in all Mosulite architecture produced up until the end of the Ottoman Empire: decoration of the intrados of the arches, characteristic sculpted curtains, etc. In terms of its floor plan, for the first time it definitively broke with the oriental model by removing the wall between the nave and the choir. Certain neo-Gothic elements accentuated this move towards Western architectural standards. Mar Toma of the Syriac Catholics was an active parish until 2014. In the adjoining buildings, in addition to the accommodation for priests and guardians, there was a museum containing precious manuscripts, most of which have now disappeared. However, a number of pieces have been saved, including a magnificent crucifix from the parish of Mar Toma of the Syrian Orthodox.

View over the courtyards
(G. de Beaurepaire)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

Mar Toma of the Syrian Catholics is one of the largest churches in Mosul, measuring 32 metres long by 21 metres wide. Although it keeps the oriental plan with three naves overlooking a three-room choir partition, the spaces are now only marked by open colonnades. All of them are made of sculpted *farsh*, as well as the high, repetitive *muqarnas* which form pendentives under the dome. Corbelled shapes run at height all around the nave, mounted with cartouches in magnificent Arabic calligraphy on a blue background. The central altar is surmounted by a very thin *farsh* canopy, as became customary in various large churches of the time. The three altars, in a neo-Gothic style, are also based on the same model as those of the new Tahira of the Syriac Catholics, and many others similar to those in the Nineveh plain. Originally very sparsely decorated on the outside, a limestone cladding was applied to the courtyard side. The buildings include three successive courtyards, and the numerous rooms that have been used as housing, schools and museums, largely resting on cellars. Many pieces of ironwork gleaned by the priest remained in place, including a very beautiful well in the courtyard at the entrance to the church. The church is now the only one in the old city to be used for several services in the year, which many Christians from Mosul now living in Erbil still attend.

Mar Toma inside view after repair work to the altars (G de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

Mar Toma of the Syriac Catholics had a moment of fame upon its liberation in 2017 because its good structural condition surprised visiting media reporters. However, the vault and dome were penetrated by shells in two places. The altars had been vandalised and left in pieces on the ground and some of the remaining *farsh* had been looted. This damage was repaired by the author as an architect, as proposed by the NGO Fraternité en Irak to the church priest, father Pios Afas who is now in Erbil. However, there has been significant external damage, particularly to the waterproofing of the church. None of the carpentry remains and one of the altars is still in ruins due to a lack of parts. Similarly, all the museum buildings have been looted, it is not known whether the manuscripts were destroyed or sold. Many of the flat roofs of the adjoining buildings have been destroyed to recover the metal reinforcement.

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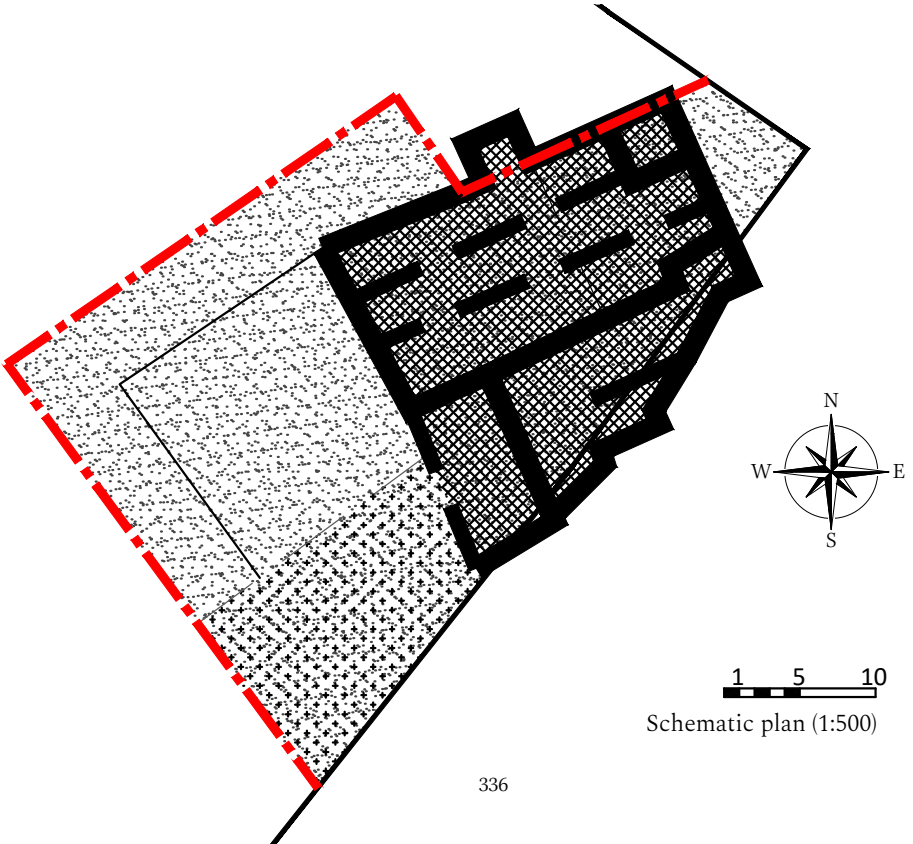
View of the two Mar Gorgis churches from the outside (G. de Beaurepaire)

B13

MAR GORGIS CHURCH

Name of heritage building in English	Mar Gorgis
Name of heritage building in Arabic	كنيسة مار كوركيس
Type of heritage building (religious, civil, etc.)	Religious (Christian)
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	13th A.D./ 7th H., or at least 17th A.D./ 11th H. century
Owner	Chaldean Church
Location (city and neighbourhood)	Khazraj
GPS coordinates	36°20'25.6"N 43°07'30.4"E
Estimated surface area in (m^2)	Main building: 468 / Plot: 1,167
Estimated level of damage: 1 (most) **to 10** (least)	6
Past conservation efforts (nature, year, implementing agency)	1931 new church

Map of location



Schematic plan (1:500)

CONTEXT

Located not far from the intersection of Faruq and Nineveh streets, next to the old Mar Toma church and very much below street level, the old Mar Gorgis church is topped by a more recent second church at ground level. A tombstone discovered during the construction work on the second church dates it back to at least 1023. Herzfeld reveals a lyre-shaped capital that has now disappeared, which resembles that of the Al-Nuri Mosque, in the second half of the 12th century. A beautiful carved door, now walled in, which is the main feature of the church shows that most of the work dates back to a later date, in the 13th century (Atabeg period), or even much later to the 17th century, according to the historians. In 1931, a second church was built over the first one, giving rise to reinforcements that disrupted the plan of the original church and relegated it to the rank of a crypt. This second church, with a single nave and a high dome, is fairly simple in style but is clearly visible from the outside, particularly from Nineveh street which is almost opposite. Many of the Chaldean parishioners fled the city after the riots of 1959, and the church has since been left at the disposal of the Church of the East.

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Mar Gorgis churches are quite small, the old one measuring 20 by 20 metres at its widest point in a trapezoid shape. The construction of the new church in 1931 completely modified the original structure, the original vault and dome disappeared

The sculpted door outside of the church
(G. de Beaurepaire)

and the space was divided by supporting colonnades that cut the main nave into two halves. Some spaces seem to have been walled up, transforming the building into a series of somewhat labyrinthine naves. However, a number of interesting features remain in place, such as the door frame of the former women's door, now walled in, which may consist of different remains of the choir access door. A few delicately carved niches, made to contain relics, have remained in place. Although much less elaborate, the upper church nevertheless has a certain elegance with its high windows and its large dome on pendentives. Although not as wide as the church on which it stands, the new Mar Gorgis gives more of an impression of grandeur, as it is composed of a single undivided space with a single nave and the choir. The whole is enhanced with just a few decorative features carved in marble, marking the end of a stylistic era, and show that the parish no longer had the same resources available as previously.

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The two Mar Gorgis churches are in a rather worrying state of conservation. The deliberate damage is limited to the destruction of the carpentry and altar in the upper church. Due to its obscure location, the decorations of the old church have escaped vandalism. More seriously, a bomb seems to have hit the concrete terrace over the entrance of the old church, making access difficult, and probably weakening the whole structure. However, the church suffers most of all from a long-term lack of maintenance. The back wall of the upper church opens outwards into a large and disturbing crack. There are also signs of movement

Inside view of the old Mar Gorgis church
(G. de Beaurepaire)

at the bottom and the presence of moisture is tangible. Without any intervention, the whole system will not last for more than a few years, if not a few months, especially since widespread water leaks are gradually undermining large swathes of the old structures in the centre of Mosul. It is unrealistic to expect the Assyrian community to return to Mosul, as it had already almost entirely disappeared from the city before 2014. Similarly, Mar Gorgis will never be a priority for the Chaldean community. It would be a shame, however, to simply let the interesting features of Mar Gorgis disappear.

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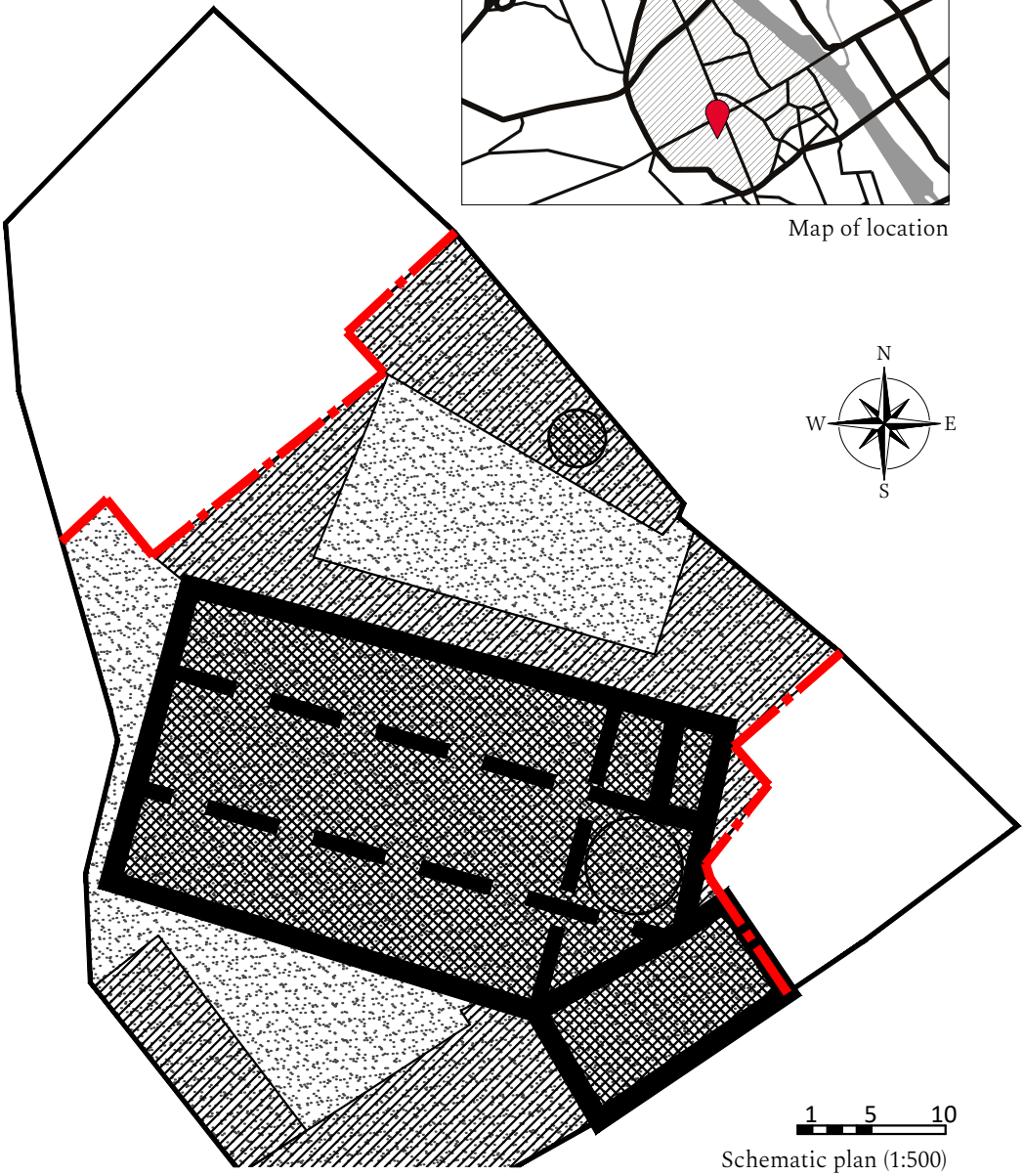
Meskinta's bell tower
(G de Beaurepaire)

B14

MESKINTA CHURCH

Name of heritage building in English	Meskinta
Name of heritage building in Arabic	كنيسة القديسة مسكنتة
Type of heritage building (religious, civil, etc.)	Religious (Christian)
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	1851 A.D./ 1267 H.
Owner	Chaldean Church
Location (city and neighbourhood)	Mansuriya
GPS coordinates	36°20'18.9"N 43°07'32.2"E
Estimated surface area in (m^2)	Main building: 899 / Plot: 2,206
Estimated level of damage: 1 (most) **to 10** (least)	8
Past conservation efforts (nature, year, implementing agency)	1990s decorations

Map of location



Schematic plan (1:500)

CONTEXT

Former patriarchate then cathedral of Mosul, the church is dedicated to Saint Meskinta, Christian martyr of the 5th century persecutions of the Sassanian period. The church is located in the heart of the historic Christian district of the Church of the East. It is mentioned for the first time in 1199 in a Gospel book, then in the 17th and 18th centuries. However, it was only in 1851 that the patriarch Joseph Audo had it transformed to transfer the Chaldean patriarchate there, at the time of the separation between the Nestorians and the Chaldeans in communion with Rome. The chapel behind the choir is said to be built on the site of the old church, much smaller in size. Elegant in both its dimensions and proportions, the Meskinta church is characterized by its somewhat naive decoration. There are many bishops' tombs with neo-Gothic decoration and Latin language epitaphs that indicate the European cultural penetration at the time. The tall, octagonal, multi-storied bell tower on the other side of the courtyard is an important urban marker, probably making Meskinta the second most famous church in old Mosul, after the Dominican Our Lady of the Hour. On the adjoining square was an orphanage run by the Chaldean nuns before 2014.

Meskinta church inside view
(G. de Beaurepaire)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Meskinta church is part of a 40-metre long and 20-metre wide rectangle, roughly oriented to the East to which a small chapel measuring 10 by 3 metres had been added, adjacent to the choir. It opens onto a large courtyard, itself surrounded by buildings, remnants of the former patriarchate. The wall separating the nave from the choir, the various frames as well as the arcades and their spandrels are made of *farsh* carved with writing, geometric and vegetal ornamental motifs. Above the arches, the cartouches containing *Garshuni* calligraphies (Arabic written with the Chaldean alphabet) are particularly remarkable. Although the style lacks maturity, Meskinta is interesting in that it is representative of an era of both religious and artistic research, linked to the increasing presence of Western influences.

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

At first sight, the church appears to be in a good structural condition. There was no major damage to the church or even the buildings surrounding the courtyard. The main damage is linked to the deliberate degradation of the inscriptions, in particular the main altar and the bishops' tombs. The stone cladding fitted, as

Decoration of the nave of the Meskinta church (Mérigoux)

in many Mosul buildings, between 1990 and 2000, have also been looted, both the interior *farsh* and the external limestone. The concrete platform at the bottom of the church was also partly demolished, probably to recover the metal reinforcements. There are numerous inscriptions left by the so-called Islamic state insurgents, including in French. The expulsion of the Christian community from Mosul means its use is purely hypothetical, and it does not seem to have been a place of pilgrimage for Muslims in the area. Its bell tower is also a significant feature of Mosul's skyline, a factor that must be taken into account in the general context of the city's reconstruction.

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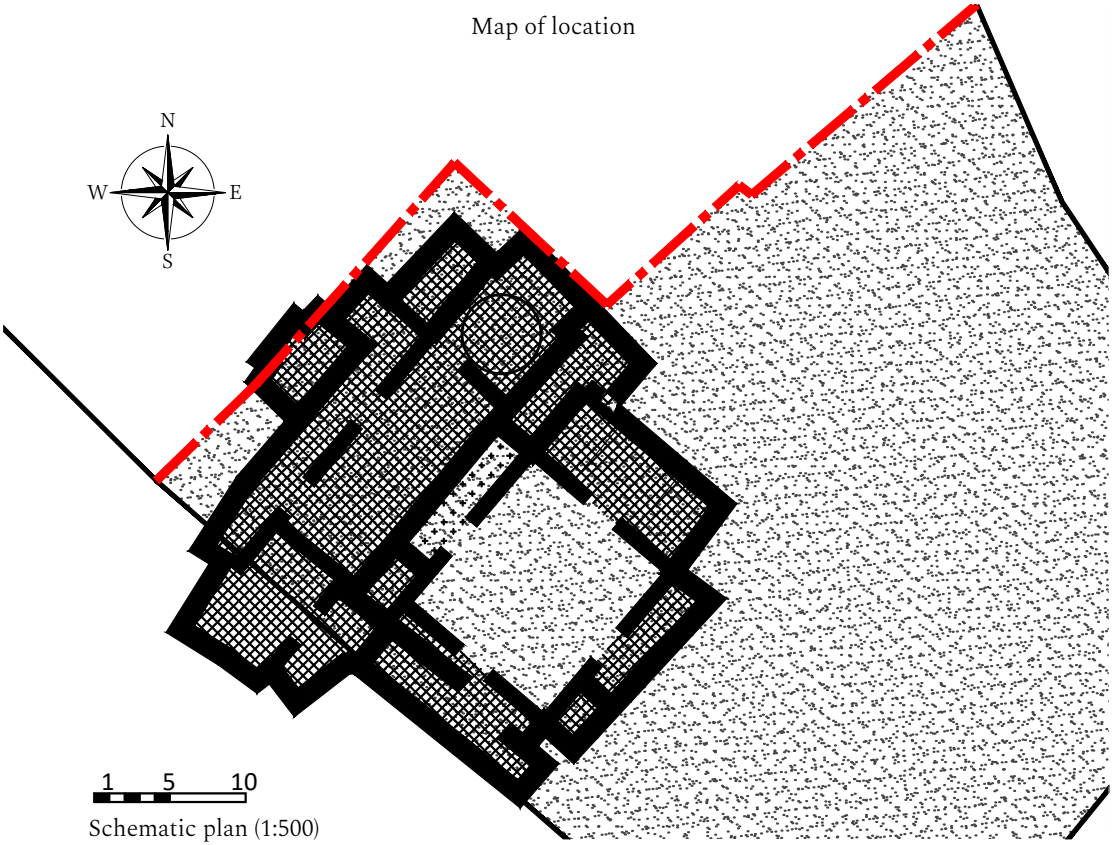
The courtyard as seen from the cemetery (G de Beaurepaire)

B15

MAR SHEM'UN AL-SAFA CHURCH

Name of heritage building in English	Mar Shem'un Al-Safa
Name of heritage building in Arabic	كنيسة مار شمعون الصفا
Type of heritage building (religious, civil, etc.)	Religious (Christian)
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	13th A.D./ 7th H. century
Owner	Chaldean Church
Location (city and neighbourhood)	Mansuriyyah
GPS coordinates	36°20'16.7"N 43°07'33.6"E
Estimated surface area in (m^2)	Main building: 642 / Plot: 2,585
Estimated level of damage: 1 (most) **to 10** (least)	6
Past conservation efforts (nature, year, implementing agency)	None

Map of location



Schematic plan (1:500)

CONTEXT

The Mar Shem'un Al-Safa church is located in the southern part of the old city of Mosul, not far from the larger Meskinta church. It is entirely below ground level, with its top terrace at street level. This attests to its antiquity, probably dating from the 8th or 9th century, although the sources are disputed. According to Jean-Maurice Fiey, the oldest features found, the baptistery and the niche in the *martyrion* date in terms of their style from the 13th century. It seems correct to date most of the structure from this period, and certainly before the mid-18th century when colonnades were used to separate the nave from the aisles rather than openwork walls. The Mar Shem'un Al-Safa church has been restored throughout its history, particularly in the 19th and 20th centuries. It plays a special role in the modern history of Mosul, since the local tradition indicates that the ancestor of the Jalili family, of Christian origin, was buried in the courtyard. A stone in the courtyard is indicated as being part of this famous tomb. Under the influence of the Pashas, who had excellent relations with the Dominican fathers, many Westerners were also buried there, not only friars but also a French Vice-Consul in Mosul who died there in 1860, and other personnalities. When Catholicism came to Mosul, the church was assigned to the Chaldean Church. It was the first bishopric of the Chaldean church before the expansion of the nearby Meskinta Church. The early Chaldean seminary is adjacent to the north-west side of the church.

View of the destroyed narthex
(G. de Beaurepaire)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Mar Shem'un Al-Safa church is completely invisible from the street. A wall separates the plot from the street on three sides. A large part of the plot is occupied by a cemetery, and two staircases give access to a courtyard surrounded by galleries in the basement. On the north-western side of the gallery, the church is accessed from the side via a kind of narthex. The church has only two naves, a main nave, and a north aisle, to which a *martyrion* was added. The courtyard is one of the last to have a *bet slota* or outdoor church used for religious services in the summer. In addition to its general structure, which has not been aggressively renovated making it a perfect example of an Eastern church, the edifice has a number of interesting carved features and inscriptions, including a *kufic* style Arabic inscription from the *Atabeg* period, which was discovered rather late. As we have seen, in addition to the Christians, the church of Mar Shem'un Al-Safa is of particular value to the Jalili family, and also to many Muslims in the city who believe it to be the site of St Peter's tomb and come to worship there. Following the departure of the Chaldean bishop, however, the church has declined in importance, and seems to have already been in a state of virtual abandonment since around 2000.

The courtyard in the 1970s (Mérigoux)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The Mar Shem'un Al-Safa church does not seem to have suffered any attacks or vandalism at the hands of the so-called Islamic State. However, there has been extensive damage to the tombs in the surrounding cemetery. Already in the 2000s, the site was used as a rubbish dump by the surrounding houses and the staircase is buried in rubbish making access to the courtyard difficult. The vault of the narthex has collapsed and it is difficult to know exactly what state the church itself is in as the high terrace which one can still walk on has not collapsed. An exploratory mission could consist of trying to penetrate it to make a more precise inventory. The courtyard itself is in poor condition but nevertheless preserved. Without any intervention, these features could disappear for good.

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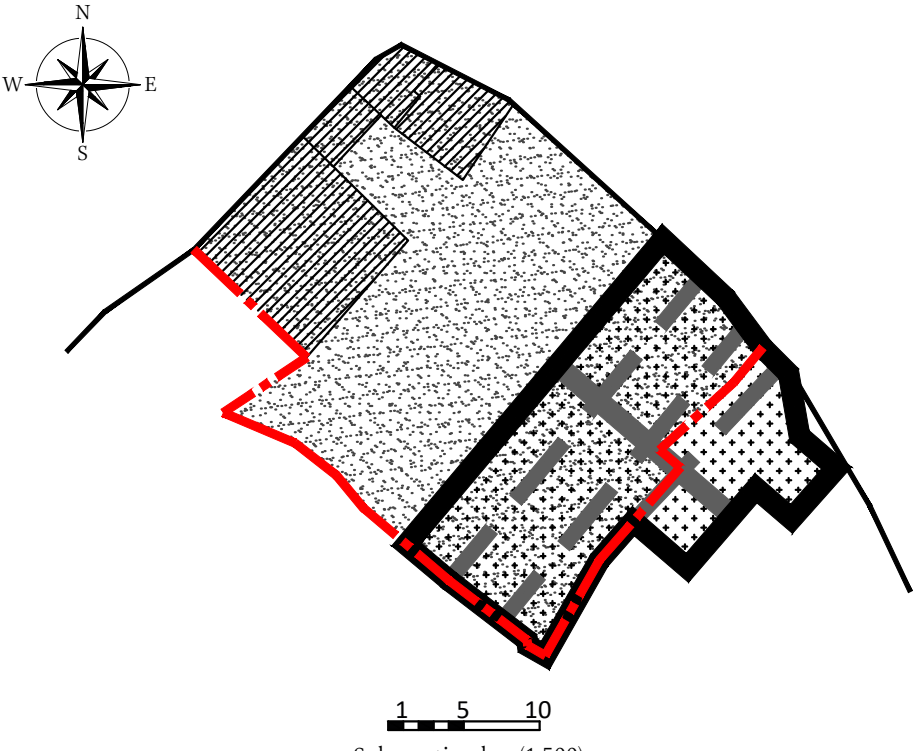
View from the courtyard
(G. de Beaurepaire)

B16

MAR HUDEME CHURCH

Name of heritage building in English	Mar Hudeme – Mar Hudeni
Name of heritage building in Arabic	كنيسة مار حوديمي
Type of heritage building (religious, civil, etc.)	Religious (Christian)
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	13th A.D./ 7th H. century
Owner	Syrian Orthodox Church
Location (city and neighbourhood)	Qantarah
GPS coordinates	36°20'10.3"N 43°07'41.4"E
Estimated surface area in (m^2)	Main building: 352 / Plot: 811
Estimated level of damage: 1 (most) **to 10** (least)	2
Past conservation efforts (nature, year, implementing agency)	1971 reconstruction

Map of location



Schematic plan (1:500)

CONTEXT

The Mar Hudeme church is located in the south of the old city of Mosul, in a district that was once home to Christian refugees from Tikrit. The fact that it is 7 metres below the ground is a mark of its antiquity, which suggests that it predates its assignment to the Tikrit Christian community, like the Mar Theodoros Church which has since been transformed into the Al-Juwaijati mosque. Mar Hudeme has remained a church, but a mosque was built just above it in 1763, which is called the Tikritan mosque. The oldest feature that can be dated with certainty is the royal door that separates the nave from the choir, whose splendid Atabeg style dates back to the 13th century. As the water level had risen considerably in Mosul in the second half of the 20th century, the cellars of the district were flooded and the church became unusable. In 1971, a modern church was rebuilt over the old one and the royal door was moved there. Although the district has been completely emptied of its Christian population in recent centuries, the church remained a place of pilgrimage and intercession frequented by both Christians and Muslims, especially for people soliciting a cure for epilepsy. It is probably for this reason that the church was completely destroyed by the so-called Islamic State before 2016.

Lintel of the royal door
(Fiey)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The original Mar Hudeme Church has been frequently described by various travellers throughout history, particularly because of its remarkable *royal door*. Its classical plan with three vaulted naves, a choir, baptistery and *martyrion*, is known. Over the years, an underground river flowed through it leading to it being rebuilt directly above it, based on a similar floor plan but using extremely poor quality concrete. Part of the surface above the old church is occupied by the courtyard of the Tikritan mosque. The north-western courtyard through which the old church was accessed seems to have been completely filled in. Four features were moved into this very simple concrete building: the royal door, the altar, the niche of the *martyrion* and, more symbolically, the chain that pilgrims of all religions put around their necks in a gesture of intercession. The plot is entered through a gate between two low buildings that have not completely disappeared. The key to the site is kept by the neighbours, probably since the departure of the last Christian caretaker, who is not expected to return.

View of the lower level of the destroyed church from the upper level (G de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The church was deliberately destroyed by the so-called Islamic state before 2016. It now appears as a ruin just above ground, surrounded by rubble and the rubbish that local inhabitants throw onto the plot. Passing between the reinforcements of the concrete slabs of the modern church, one can reach the level of the ancient church. Some of its peripheral arches have survived but have their feet in water. In terms of the ancient features of heritage value, only the martyr's niche has been preserved and is located in Erbil, left open to the rain in front of the present house of the Syrian Orthodox bishop. It is known that following the overall weakening of the building in 2013, the bishop moved the royal door to the Al-Tahira church of the Syrian Orthodox. This church was razed to the ground by Daesh and the rubble removed. According to some informants, some pieces of the Atabeg door may still be on the site of the Al-Tahira church having escaped destruction by Daesh.

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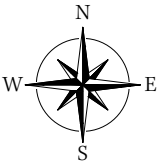
The sanctuary in the 1950s
(Google)

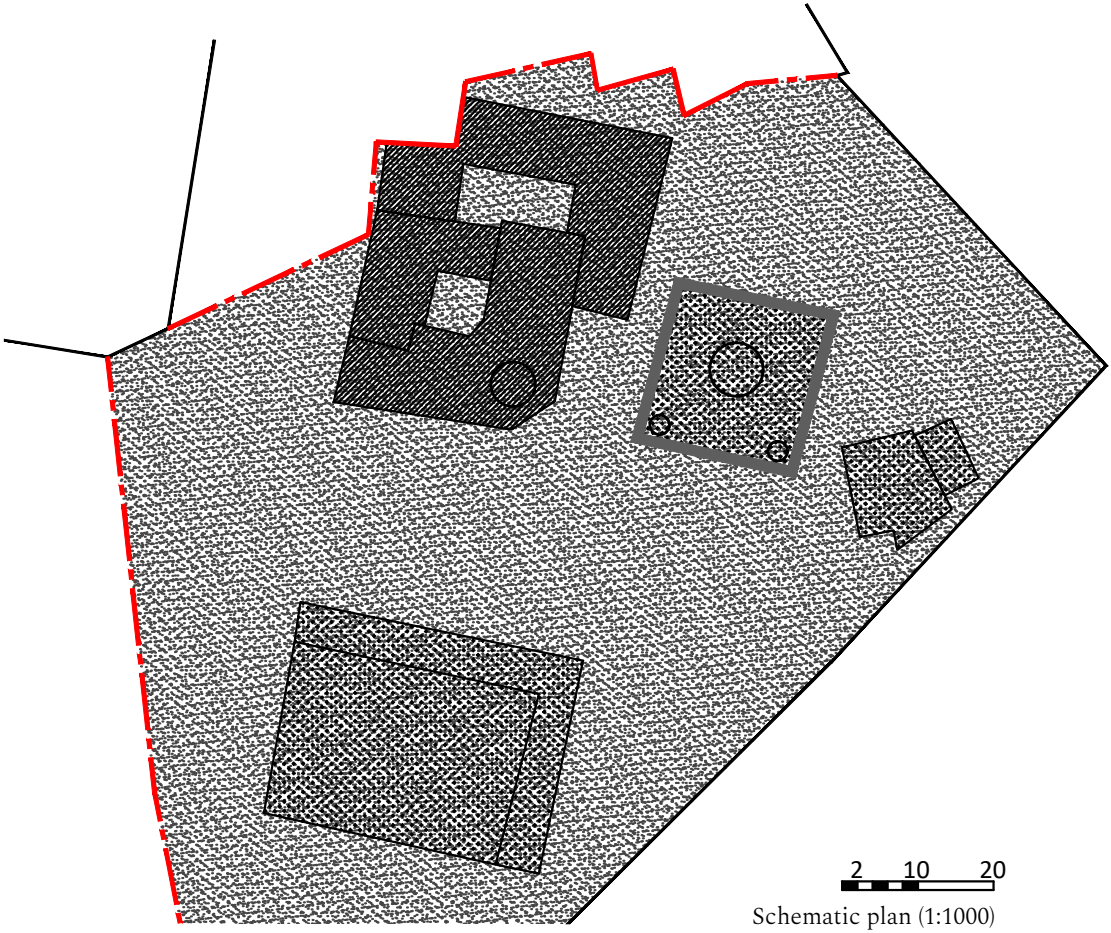
C02

SANCTUARY OF SHAIKH FATHI

Name of heritage building in English	Sanctuary of Sheikh Fathi
Name of heritage building in Arabic	مرقد الشيخ فتحي
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Sanctuary
Date/period of main construction	About 1180 A.D./ 576 H. / end of the 20th century
Owner	*unknown*
Location (city and neighbourhood)	Sheikh Fathi
GPS coordinates	36°20'48.9"N 43°07'05.7"E
Estimated surface area in (m^2)	Main building: 447 / Plot: 11,494
Estimated level of damage: 1 (most) **to 10** (least)	1 (disappeared)
Past conservation efforts (nature, year, implementing agency)	Complete reconstruction at the end of the 20th century



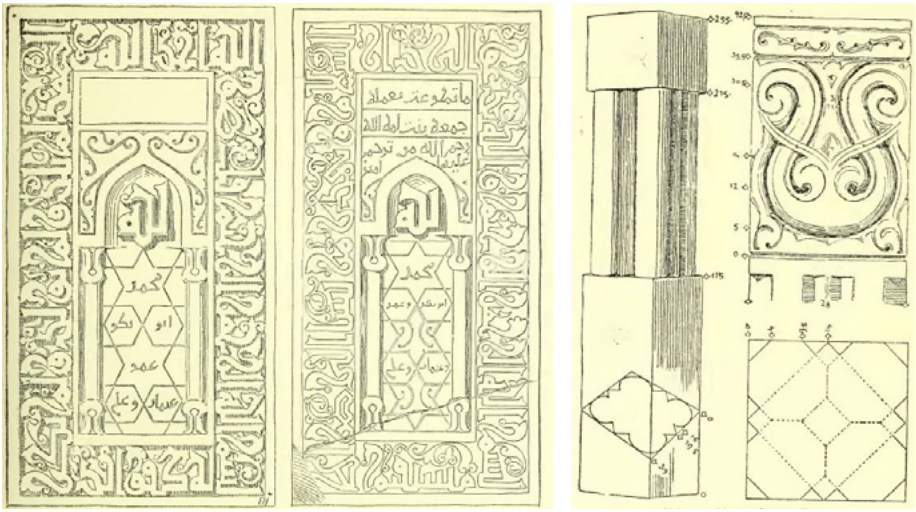
Map of location



Schematic plan (1:1000)

CONTEXT

The shrine of Sheikh Fathi is located in the north-western part of the old city of Mosul, inside the ramparts not far from the historic Bab Sinjar Gate. A century ago it was located in the middle of a large cemetery, on the edge of the urbanized part within the city walls, just outside the Jewish Quarter. Tradition names the site as the tomb of Sheikh Fathi, a wise man who is believed to have died in the 9th century. Until the second half of the 20th century, the relatively small sanctuary consisted of two rooms linked by corridors. The first contained the cenotaph and the second a strange vault on columns surrounded by a gallery, which also contained a *mihrab* oriented according to the *qibla*. The architectural features led Herzfeld to estimate a construction date of around 1180, the whole having been extensively modified in the 19th century. It is likely that the restoration at that time was only a consolidation of an extremely restricted configuration compared to what the sanctuary must have looked like in previous centuries. At the end of the 20th century a large concrete building was constructed on the site. It is important to find out if the old building was incorporated into this new one, which is unlikely since the location of the modern domes do not overlap with that of the old ones, and the orientation of the *qibla* seems to have been readjusted by about ten degrees. It is possible that only the cenotaph was preserved on this occasion. Two other large sanctuaries were also built on the right-of-way to access the cemetery, which was no longer in use at the time, the most recent one in 2006.



The mihrab plates and the lyre shaped capitals (Herzfeld)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

While the original building was relatively small, the new building dating from the end of the 20th century, was larger and much simpler in shape. From the outside, it appeared as a large square based parallelepiped with a protruding ribbed conical dome, in the traditional Mosulite shape. Two other small corner cupolas seemed to overhang the ends of the *qibla* wall. The whole is of no particular artistic interest.

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The so-called Islamic State razed the shrine of Sheikh Fathi and one of the other two buildings to the ground in 2014, but left the most recent one standing. By the end of 2019, work to rebuild the two destroyed shrines was well advanced, but it is clear that while the symbolic value of the site has been kept in mind, none

View of the building before 2014
(Google maps)

The sanctuary being rebuilt (on the right) and the 2006 sanctuary behind it
(G. de Beaurepaire)

of the heritage features remain in place. Have the two *mihrab* plaques, which are of great heritage value, been reintegrated into the modern building? What about the columns with lyre shaped capitals, similar to those at Al-Nuri mosque, at least six of which were contained in the old building? It is to be hoped that they had been removed for safekeeping as early as the end of the 20th century, in which case they may have been transported either to the local museum or to the one in Baghdad, like the *qibla* wall from the nearby Panjah ʻAli shrine. If this is not the case, it would be interesting to investigate the fate of the rubble that was removed from the site by Daesh after the destruction of the shrine, as for many other buildings.

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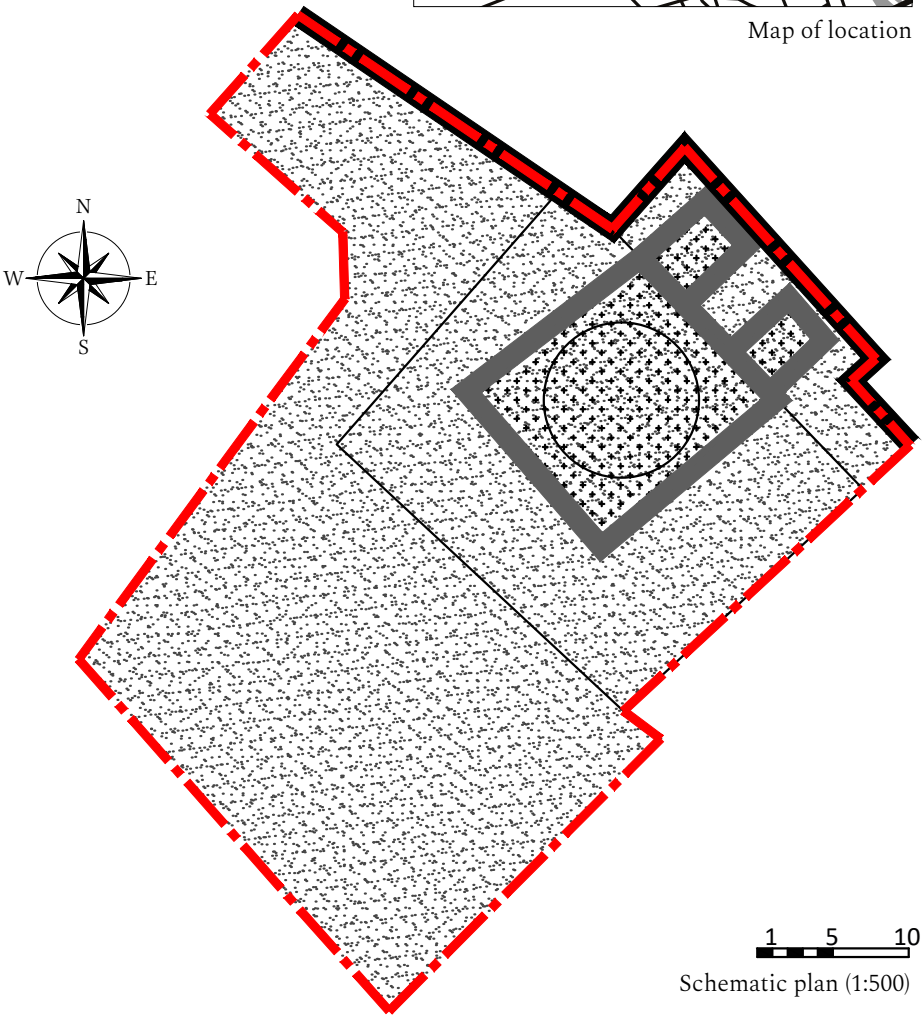
View of the mausoleum from Bashtabiya in the 1970s (Mérigoux)

C03

SHRINE OF IMAM YAHIA

Name of heritage building in English	Imam Yahia abu Al-Qasm
Name of heritage building in Arabic	مرقد يحيى ابو القاسم
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mausoleum
Date/period of main construction	1239 A.D./ 636 H.
Owner	*Uncertain*
Location (city and neighbourhood)	Maidan Ahdar
GPS coordinates	36°21'16.7"N 43°07'22.4"E
Estimated surface area in (m^2)	Main building: 240 / Plot: 1,794
Estimated level of damage: 1 (most) **to 10** (least)	1
Past conservation efforts (nature, year, implementing agency)	Second half of the 20th century

Map of location



Schematic plan (1:500)

CONTEXT

The famous mausoleum of Imam Yahia abu Al-Qasm was located on the bank of the Tigris River, only 200 metres from the Bashtabiya fortress which marks the northern end of the rampart of old Mosul, in an area that was only urbanized again in the 20th century. There are still no constructions on this large space between the castle and the mausoleum. Islamic tradition names it as the tomb of a great-grandson of 'Ali and Fatima through Hassan. It is known to have been rebuilt at least in 1239, the time of the Atabeg Badr Al-Din Lu'lu'. The brick *muqarnas* vault may date from the beginning of the ilkhanid period, at the start of the 14th century. Along with the mausoleum of 'Awn Al-Dine, the convent of Mar Behnam and Qarasaray, it was one of the major remaining works of that glorious period for artistic creation in Mosul. Christian tradition sees in it an Islamization of the tomb of a certain saint Yohanna Al-Asraki, and also worships him there. This supposition has some arguments, as the building was on the probable site of the ancient monastery Al-'Ala, and neither the orientation of the tomb nor that of the mausoleum respected the *Qibla*, with the *mihrab* at the southern corner of the building – an unusual configuration the building shares with the other large mausoleums in Mosul. It could also be the last remains of an ancient school from the Zengid period. In any case, the presence of a school is attested to at the end of the Atabeg period, the remains of which were still visible in the first photos dating from the start of the 20th century. In 1916, when a wide crack appeared and as the building was collapsing towards the Tigris River, two large buttresses were added on a terrace built for the occasion. Like most buildings in Mosul, the exterior was covered with stone cladding in the 1980s.

Outside detail of the hazerbaf decoration (Mérigoux)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The mausoleum of Imam Yahia was a relatively small building, but the quality and abundance of its decoration made it a site of major importance in terms of Mosul's heritage. Like most important buildings of the time, it was built of brick, while most of the common buildings and later large buildings were built of irregular stone. The mausoleum had a relatively simple exterior shape, consisting of a cube topped by a ribbed conical dome. Only the recent buttresses and a late colonnade in front of the door disrupted the formal simplicity of the building. The exterior decorations mixed simple bricks and turquoise glazed bricks in elegant *hazerbafs*. Inside, the scrolls, interlacing, and calligraphy of several types of arabesque motifs were of a rare delicacy. The ceiling under the dome was fully worked in *muqarnasat*. In 1916, these decorations were subjected to an extremely thorough analysis by the German archaeologist, Sarre. He saw them as a rare masterpiece, placing Mosul at the forefront of Islamic art, at the crossroads of Persian and Western Islamic influences.

Current state of the site, showing the rubble on the slope to the river (G. de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

As a funerary structure, the mausoleum of Imam Yahia unfortunately did not escape the destructive madness of the so-called Islamic state. They completely razed it to the ground in July 2014. This destruction is an inestimable loss for world heritage and is perhaps the greatest loss in the city of Mosul. However, unlike other buildings such as Nabi Jirjis or the Al-Khidhr Mosque, the rubble has not been removed but only pushed down the slope towards the Tigris River. There are some brick blocks visible on the site. It would be interesting and urgent to sort out the rubble with a view to finding any features that would make it possible to partially rebuild with the original materials.

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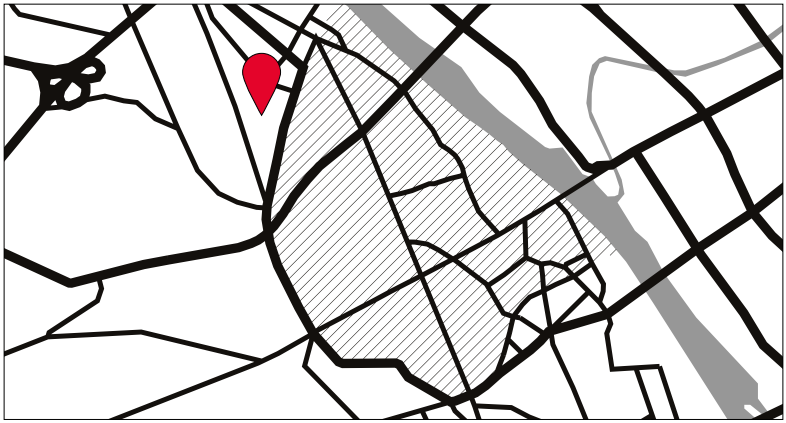
The qibla wall
(Herzfeld)

C06

SANCTUARY OF PANJA ʿALI

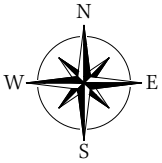
Name of heritage building in English	Sanctuary of Panja ʿAli
Name of heritage building in Arabic	مرقد بنجه علي
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Sanctuary
Date/period of main construction	1287 A.D./ 686 H.
Owner	*unknown*
Location (city and neighbourhood)	Al-Zanjili
GPS coordinates	36°21'02.4"N 43°06'59.7"E
Estimated surface area in (m^2)	Main building: 24 / Plot: unknown
Estimated level of damage: **1** (most) **to 10** (least)	*disappeared*

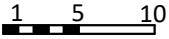


Map of location

CONTEXT

The shrine of Pajah 'Ali was located outside the north-western walls of the old city of Mosul, some 200 metres from the Bab Al-'Imadi gate. It was dedicated to 'Ali and contained his hand-print, as indicated by the Persian etymology of his name Panjah, "flat hand with five fingers". It also contained an imprint of his horse. It was at the centre of a large *Waqf* with kitchens and housing for the disabled. At the beginning of the 20th century, this centre was already a ruin surrounding a small half-buried square building. An inscription on the wall of the *qibla* indicates that it was built in 1287, after the destruction of Mosul by the Mongols, by a certain Ismail who presented himself as belonging to the family of 'Ali. There is an indication that the restoration dates from 1802. It seems that the same family has been the main donor over the last few centuries. Herzfeld made a major survey of the site in 1910, and indicated that a few years before his visit, the two footprints had been stolen by someone he named as a 'Shiite fanatic'. This may have led to the site being abandoned and its disappearance, probably in the 1970s. The *qibla* wall was then transferred to the Baghdad Museum, where its great weight has helped it to withstand the vicissitudes of history, and where it still stands today.





Schematic plan (1:500)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

Disregarding the surrounding buildings endowed to the sanctuary which do not seem to have been surveyed or photographed, Panjah ʿAli consisted of a very small square room built up against an embankment, probably opening onto a covered space of the same area. The main interest of the building was the *qibla* wall, decorated in the style of the early Mongol period, following directly on from the Atabeg period. This wall was centred on a *mihrab* mounted by the *farsh* stone *muqarnasat*, very similar in its structure to that of the mausoleum of Mar Behnam, which dates from the same period after the fall of the Atabegs in 1295. Two niches were located symmetrically on either side of the central niche containing the relics. This wall, which has been entirely transferred to the Baghdad Museum, still has a hole in each of the niches, corresponding to the two missing relics. Access was obtained via a large double lintel door, which also had all the characteristics of Atabeg art. It would be interesting to investigate what happened to this door frame, which may also be in the Archaeological Museum of Baghdad.

The farsh pavement close to the site of the building (G de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

There is nothing left of the original site, which is now occupied by industrial buildings, not even the memory of its existence. It should be noted, however, that the access path to one of the neighbouring houses is partially paved with roughly cut *farsh* stones, which most probably came from the building itself, or from those surrounding it. The *qibla* wall is now restored, well protected and accessible for visits in Baghdad.

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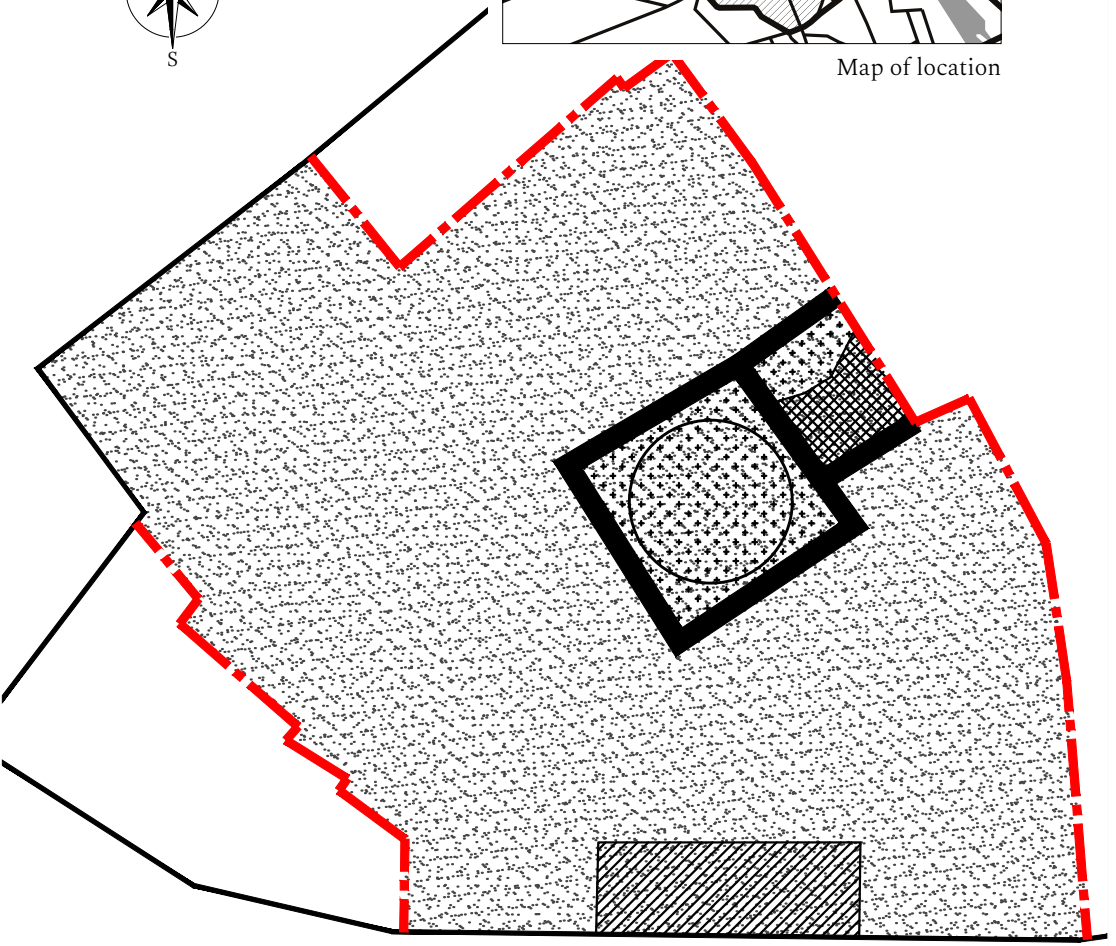
Outside view of the mausoleum in 1979
(Yasser Tabaa)

C07

AL-IMAM ʿAWN AL-DIN SHRINE

Name of heritage building in English	Imam ʿAwn Al-Din
Name of heritage building in Arabic	مرقد الامام عون الدين
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mausoleum
Date/period of main construction	1248 A.D./ 646 H.
Owner	*Uncertain*
Location (city and neighbourhood)	Imam ʿAwn Al-Din
GPS coordinates	36°20'21.0"N 43°07'52.3"E
Estimated surface area in (m^2)	Main building: 287 / Plot: 2,596
Estimated level of damage: 1 (most) **to 10** (least)	3
Past conservation efforts (nature, year, implementing agency)	Second half of the 20th century

Map of location



Schematic plan (1:500)

CONTEXT

The mausoleum of 'Awn Al-Din is located in the middle of a small cemetery in the southern part of Mosul, in the centre of the eponymous neighbourhood. Like the shrine of Imam Yahia, it is now dedicated to a descendant of Hassan son of 'Ali. Similarly, there is no trace of the site before the 13th century, a fact which along with its orientation, which is not aligned with the *qibla*, and its location on the edge of the Christian quarter, suggest that the site may have had a previous function. Inscriptions date its construction to 1248 under the patronage of Badr Al-Din Lu'lu', the powerful atabeg of Mosul whose reign was marked by intense artistic activity. This activity continued after the arrival of the Mongols, who can probably be credited with the construction of the large *muqarnas* vault. It is known to have undergone a major restoration in 1777 during the Ottoman period, which seems to have somewhat modified the configuration of the site. The mausoleum is one of the best documented buildings in Mosul with successive photographs and descriptions produced by Gertrude Bell, Sarre and Herzfeld before 1916, and then Yasser Tabaa in 1979 who took numerous photographs. Comparing these different sets of photos shows that the configuration of the mausoleum had changed in the interim, notably the location of the main door. Unlike most monuments in Mosul, the mausoleum of 'Awn Al-Din has not been fitted with stone cladding. It was dynamited by the so-called Islamic State in July 2014, but the walls, although largely damaged, are still standing and the rubble of the dome has been left in place.

Inside view to the dome in 1979
(Yasser Tabaa)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

Like the mausoleum of Imam Yahia, the mausoleum of Imam 'Awn Al-Din is composed of very simple features (a large cube topped with a ribbed pyramid dome), although it is much taller. It has an adjoining vaulted hall to the north-east, and a recent colonnade protects the access to the north-west. The building has many features characteristic of the Atabeg period. The two doors with double lintel, richly decorated in *farsh* stone are of particular note. Their craftsmanship was compared with that of Mar Behnam by both Herzfeld and Fiey, as they very closely resemble those of the monastery. Inside, the walls are pierced with windows and decorated with various niches and cornices, with much less elaborate decoration than the mausoleum of Imam Yahia. Similarly, there is less exterior brickwork decoration. However, the decoration of the interior dome is entirely worked in *muqarnasat* of brick and plaster in an extremely rich and complex pattern, which may date from the ilkhanid period. The whole building is constructed of brick, irregular stones embedded in *jess* mortar, and cut limestone, which is very rare in Mosul. Its size and the richness of its decoration make it one of the most important heritage buildings in the city.

Inside view to the dome in 1979
(Yasser Tabaa)

One of the doors emerging from the rubble
(G. de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

As with all funereal buildings, the destructive madness of the so-called Islamic state was unleashed on the mausoleum of Imam ʿAwn Al-Din. Fortunately, the walls remained standing up to the base of the dome, which has completely disappeared, along with almost all of its *muqarnasat* decorations. One of the two doors is visible and has not suffered any damage, the other is drowned under rubble, so it is impossible to know what condition it is in. All of the rubble has remained in place, making it possible to restore the building by completing the non-reusable materials. It can be assumed that the cenotaph was vandalized prior to its destruction, but this will need to be checked when the rubble is removed.

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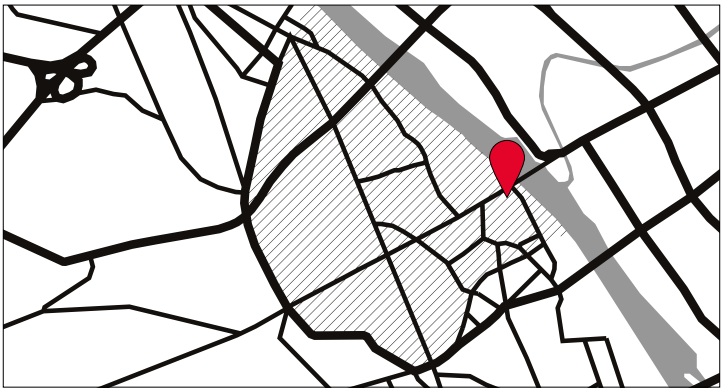
View of the courtyard
(G. de Beaurepaire)

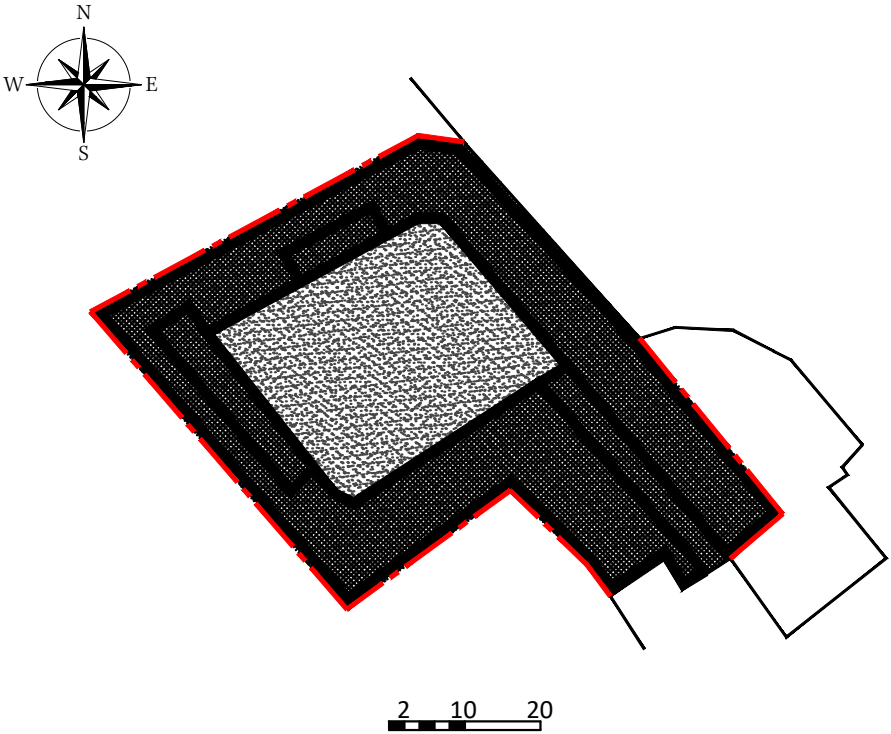
D01

KHAN AL-GAMRIK

Name of heritage building in English	Khan Al-Gamrik / Al-Kamark / Al-Kabir
Name of heritage building in Arabic	خان الكمرك الكبير
Type of heritage building (religious, civil, etc.)	Civil
Type of building (i.e. church, house, gate, etc.)	Caravanserai
Date/period of main construction	1702 A.D./ 1114 H.
Owner	Family ʻAbd Al-Jalili
Location (city and neighbourhood)	Zengeneh
GPS coordinates	36°20'40.6"N 43°08'10.7"E
Estimated surface area in (m^2)	Main building: 2,119 / Plot: 3,083
Estimated level of damage: 1 (most) **to 10** (least)	8
Past conservation efforts (nature, year, implementing agency)	None



Map of location



Schematic plan (1:1000)

CONTEXT

The Khan Al-Gamrik is a caravanserai located immediately next to the Al-Aghawat mosque, at the entrance to the metal bridge. It should be noted that the caravanserai does not open out onto Nineveh Street, which leads to the modern bridge, but to the east, where the ancient Bab Al-Jisr gate used to be, at the point where the ancient bridge was located. The word *Al-Gamrik* is a dialectal transformation of *Al-Komerk*, directly derived from a Latin language, probably from the French "*commerce*". The Khan Al-Gamrik was built in 1704 by two sons of 'Abd Al-Jalil, Ibrahim Agha and Khalil Agha. In the building the goods that arrived in Mosul were sorted and separated, and customs taxes collected. The caravanserai is still mentioned as being used for this purpose in 1882. The opening of the Suez Canal precipitated the city's economic decline, which was relegated to a secondary crossing point away from the major international economic flows. At this time Khan Al-Gamrik housed a stock exchange activity, and at the end of the 20th century became a large market on the edge of the markets district, an activity that continued until the liberation of the city in 2017.

View of the caravanserai in the 1950s
(Unknown, provided by Zain Jalili)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Khan Al-Gamrik has a conventional caravanserai structure, made of double-storey galleries running along a large square courtyard. The structure of the galleries is relatively irregular, probably as a result of numerous modifications over the course of history. In some places, the upper floor is slightly set back creating a kind of terrace, in other places the upper-floors are aligned with the ground floor. The caravanserai is built entirely of irregular stones embedded in *jess* mortar, with some rare *farsh* decorative features. It is accessed from the ancient Bab Al-Jisr gate through a long-vaulted gallery lined with shops. In 2020, Khan Al-Gamrik is the only large ancient caravanserai in the city to have been preserved. On the Al-Basha mosque side, the *khans* Qassem Agha (D03) (36°20'37.7"N 43°08'08.3"E) and Hammu Al-Qaddu (D02) (36°20'33.1"N 43°08'06.1"E), which also belong to the Jalili family, and which were badly damaged in the battle of 2017, have unfortunately been completely destroyed. They are now rebuilt, or being rebuilt, with modern materials, albeit with forms that refer to ancient architecture. The caravanserai *Al-Mufti* seems to have been rebuilt in the 20th century (D04) (36°20'35.0"N 43°08'08.0"E). As the last of its kind, and although it is little decorated and has an irregular structure, Khan Al-Gamrik is a fundamental part of the heritage of the city of Mosul.

The vaulted gallery entrance
(G. de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

In its incarnation as a small trade market, Khan Al-Gamrik was invaded with canopies and makeshift constructions covered with metallic sheets. The damage inflicted by the war, although it did cause some damage to the caravanserai, had the positive effect of providing an opportunity for a thorough cleaning and restoration with due respect for the original architecture. Some of the arches were rebuilt in concrete, but the white painted plaster applied across the board should make these interventions invisible. On 1 January 2020, a New Year's inauguration party was organised by the Jalili family, which seems to have attracted a lot of people to the caravanserai. Consideration could be given to the regenerating the site for use as a place for relaxation and cultural activities, as is often the case with caravanserais in tourist cities: the example of Diyarbakir, a little further north, could be an interesting source of inspiration.

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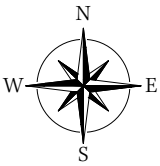
View from the window
(G. de Beaurepaire)

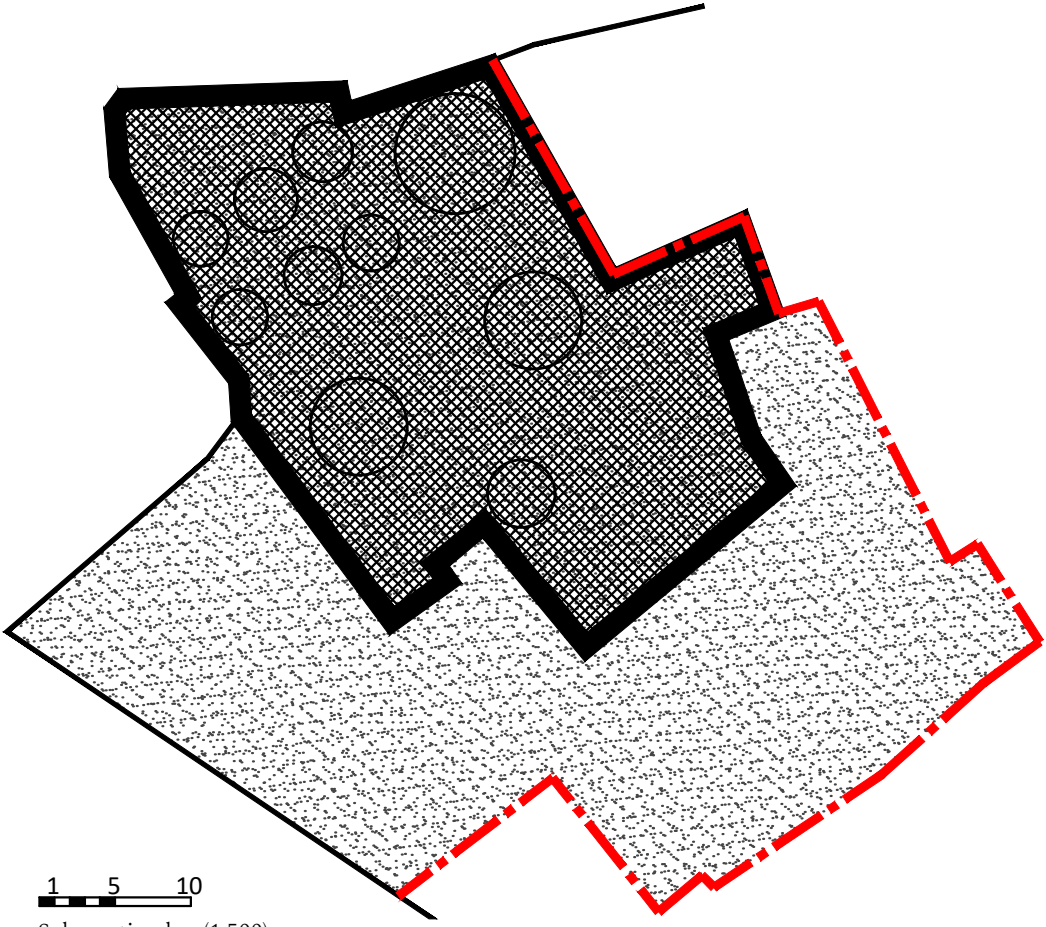
E04

HAMMAM ʿABID AGHA

Name of heritage building in English	Hammam ʿAbid Agha
Name of heritage building in Arabic	حمام عبيد أغا
Type of heritage building (religious, civil, etc.)	Civil
Type of building (i.e. church, house, gate, etc.)	Public baths
Date/period of main construction	1744 A.D./ 1157 H.
Owner	Family ʿAbd Al-Jalili
Location (city and neighbourhood)	ʿAwn Al-Din
GPS coordinates	36°20'17.4"N 43°07'45.9"E
Estimated surface area in (m^2)	Main building: 1,007 / Plot: 2,252
Estimated level of damage: 1 (most) **to 10** (least)	7
Past conservation efforts (nature, year, implementing agency)	None



Map of location



Schematic plan (1:500)

CONTEXT

The ʿAbid Agha *hammam* is located in the southern part of the old city of Mosul, just behind the ʿOmar Al-Aswad mosque, overlooking Faruq Street. The *hammam* is located in the heart of the Jalili district, to which it belongs. It is named after its builder, ʿAbid Agha ben Al-Haj Saleh Agha Al-Jalili who erected it in 1744. At the end of the Ottoman era, the city of Mosul had about thirty public baths, for men and for women. As in any Arab city, these baths served both to maintain public hygiene in line with Islamic standards, but they were also places for meetings and festivities for special social occasions: weddings, after childbirth for women, etc. History tells us that before the Mongolian era, Mosul had as many as 410 *hammams*, and was famous for them. The introduction of private bathrooms in people's houses sounded the death knell of the golden age of the public baths. However, before 2017, the ʿAbid Agha *hammam* was one of the last public baths still in use, if not the last. Indeed, in addition to the social importance of the institution, it should be remembered that even today in many old Mosul houses the bathroom is only a tap in a very small open room.

View inside the public baths
(You Tube – Nineveh Media Center)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The *hammam* 'Abid Agha is a large building with no courtyard and very few windows. It is accessed through a very small entrance that goes well below ground level. The building is made up of a network of vaulted rooms and domes, each with its own role: undressing space, hot and cold spots, hot stone, etc. The whole complex covers a surface area of more than 1,000m^2. However, the external appearance is far from monumental since the buried parts of the building mean that it does not protrude more than two metres above the surrounding ground. It would seem that before 2017, the old city of Mosul only had four large *hammams* that had not been destroyed: the Al-'Omariya Hammam (E03) (36°20'05.1"N 43°07'51.0"E), located near the mosque of the same name, and which was completely demolished following the liberation of the city; the Al-Salhiya Al-Turathi Hammam (E01) (36°20'33.3"N 43°08'08.2"E), located in Bab Al-Saray, which was burnt down and weakened, and was also demolished in 2019 by its owners, the Jalili family, in order to rebuild a new one; the Al-Qal'a Al-Athri Hammam (E05) (36°20'46.0"N 43°08'04.5"E), just next to the old Qal'a which has been in a state of advanced ruin since at least the 2000s; and finally, the Al-'Akidat Hammam (E06) (36°20'22.7"N 43°07'19.2"E) close to the Al-Mahmuden mosque, which is also in very bad shape. Another baths, Bab Al-Beidh Hammam, close to the Al-Ziwani mosque (E07) (36°20'09.4"N 43°07'33.4"E), disappeared some twelve years ago, and a last one named Qara 'Ali, located close to the Rab'iya mosque (E02) (36°20'24.2"N 43°07'44.9"E), at the end of the 20th century.

View inside the public baths
(You Tube – Nineveh Media Center)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The ʻAbid Agha *hammam* seems to be the last ancient public baths in Mosul that is not in a state of ruin. It is currently used as a storage space by one or more craftsmen. However, no provision seems to be made for its long-term conservation. The plaster is rapidly disappearing and could become brittle very quickly. Some parts at the rear are on the verge of ruin. In order to save this unique example of architecture, it would be advisable both to save the structure, but also to revive it by adapting its function, as a public baths if possible. Perhaps it would be a good idea to upgrade the building to turn it into a chic, elegant institution attracting educated and wealthy clients.

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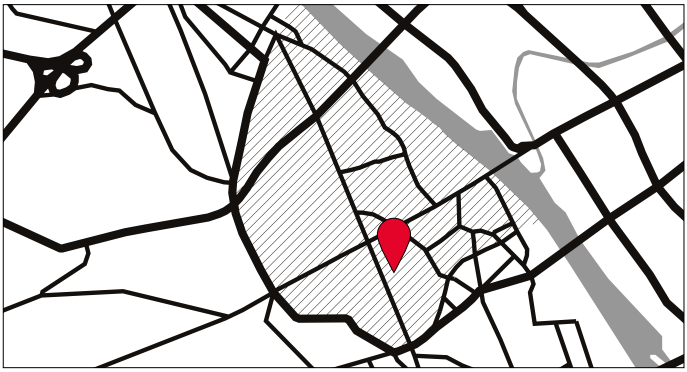
G01 to G15

PRIVATE MANSIONS

Name of heritage building in English	Private Mansions
Name of heritage building in Arabic	بيوت
Type of heritage building (religious, civil, etc.)	Private civil
Type of building (i.e. church, house, gate, etc.)	Housing
Date/period of main construction	18th A.D./ 12th H. to 20th centuries
Owner	Privates
Location (city and neighbourhood)	Various
GPS coordinates	Various
Estimated surface area in (m^2)	Various
Estimated level of damage: 1 (most) **to 10** (least)	Various
Past conservation efforts (nature, year, implementing agency)	Various

DISTRICT OF RAB'IYA



The Rab'iya district is known as being home to the Jalili family, who gave the city numerous Pashas during the Ottoman period, from the 18th to the 19th century. Still powerful, the family owns a number of mansions in the Rab'iya district, their stronghold until they were ousted by the administrative reforms of the Ottoman Empire in 1830.

G11

Jalili Mansion

36°20'18.1"N 43°07'43.1"E

The Jalili family home is directly accessible from Faruq Street, and is located just behind the 'Omar Al-Aswad Mosque. It covers a huge area in the heart of the city, including a large entrance courtyard with two *eiwans* and numerous vaulted stalls for horses on the ground floor, which is unique in Mosul and testifies to the power of the owners of the house. The house has three other courtyards, including one for women and one for servants. It has all the features of a private Mosul mansion both in terms of its floor plan and the details. A concrete section was added to the forecourt in the second half of the 20th century, partially disfiguring it. The interest of this house is that it was inhabited by its owners up until 2014, and that they intend to return to live in it again, whereas most influential families left the old centre of Mosul decades ago.

The house is in relatively good structural condition, although it was damaged by air strikes and vandalism during the occupation by the so-called Islamic state, including the partial destruction of its gypsum calligraphy decorations, wooden ceilings, etc. Many unfortunate restoration decisions may have been made in the past as well. The house is of genuine interest both in terms of its architecture and the period of history it has witnessed.

View of the main iwan
(G. de Beaurepaire)

View on the women's iwan
(G. de Beaurepaire)

G12

Old Jalili mansion

36°20'20.3"N 43°07'46.4"E

According to the Jalili family this was the first house inhabited by the family in Mosul before a larger one was built for them. It is in very poor condition, the *iwan* having collapsed, but probably deserves further investigation.

Overhead view
(G. de Beaurepaire)

OTHER

Muhammad ʿAmin Pasha Jalili mansion

LOCATION UNKNOWN

This house also belongs to the Jalili family and is located in the same neighbourhood close to the Al-Rabi'iya Mosque. It is particularly noteworthy for the main *iwan* and its plaster decorations. Itis in rather poor condition with cracks that are a serious threat to the house.

View of the main iwan (Zain Al-Jalili)
(G. de Beaurepaire)

DISTRICT OF SARJKHANA

G09

Tutunji Mansion

36°20'28.9"N 43°07'50.5"E

The Sarjkhana district is mainly a shopping area divided into small plots. To the south, very close to the Al-Qataniya mosque, there is however a famous house called the Tutunji mansion, one of the richest in Mosul thanks to its carved *farsh* decorations. This beautiful house had already been restored in the 2000s, but suffered terribly during the battle for the liberation of the city.

View of the main part of the house (G. de Beaurepaire)

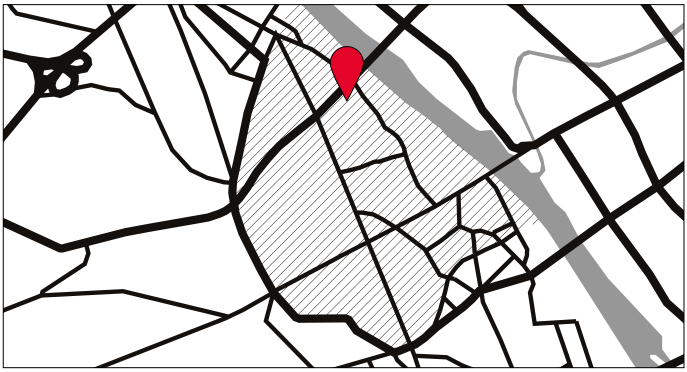
G10

Mansion (unknown name)

36°20'28.9"N 43°07'50.5"E

This house disappeared completely in the bombing when the city was liberated in 2017.

DISTRICT OF ʿABD KHUB



A little before the mausoleum of Imam Abd Al-Rahman, close to the main road that now runs to the opposite bank, there is a district with numerous large mansions. These must have been built relatively late, probably between the late 18th and 19th century, as evidenced by its location on the edge of the ancient city. It can be assumed that the area was taken over by wealthy families of the city who gathered there, probably fleeing the crowded city centre.

G01

ʻAbd Al-Rahman Al-Chalabi mansion

36°20'54.0"N 43°07'32.6"E

The Chalabi mansion is a fine example of a Mosulite aristocratic house, bringing together all the typical structural and decorative features with elegance and simplicity. It no longer seems to be inhabited, but retains many period features, including all the joinery, doors, windows and metalwork and has not undergone any misguided restorations. It is accessed from a small street through a door adorned with a crown. As for many mansions of this kind the openings are exclusively turned towards the interior courtyard, with a large *iwan* and a gallery with arcades, all decorated with palmettes on the intrados of the arches.

The house is in relatively good condition, having already been cleared by local volunteers, but has at least one hole in one of the vaults that could become dangerous if it not repaired. There are also visible cracks and in order to become usable again the house will need to undergo a full renovation and modernization.

View of the arches (G de Beaurepaire)

Other mansions in the neighbourhood

There are numerous other mansions in the district of 'Abd Khub:

- G02 at 36°20'57.3"N 43°07'32.7"E,
  Al-Twaleb mansion, in relatively good condition

- G03 at 36°20'56.7"N 43°07'30.3"E,
  Haji Hussein-Al-Jamas mansion, in relatively good condition

- G04 at 36°20'53.8"N 43°07'33.2"E,
  and G07 at 36°20'52.9"N 43°07'34.4"E,
  abi Tamam mansions, in relatively good condition

- G06 at 36°20'52.6"N 43°07'33.5"E,
  Tuhala mansion, mostly destroyed

DISTRICT OF AL KHATUNIYA

G08

Unknown name mansion

36°20'54.0"N 43°07'32.6"E

The Al-Khatuniya district, probably urbanized rather late like the 'Abd Khub district, is nevertheless much less affluent. However, it has a very large mansion of a size that indicates a very wealthy owner. The very large main building at the back of the courtyard, has the specificity of being pierced by two eiwans, one at the living level, the other at the external ground level. The two side wings were already largely in ruins before 2014, as the house was probably abandoned in the second half of the 20th century. At this time, two beautiful houses adjacent to the southwest, probably belonging to the same family, disappeared and were replaced by much simpler houses.

View of the mansion from the house opposite (G de Beaurepaire)

DISTRICTS OF JAMI' JAMSHID AND JAMI' AL KABIR

The area of the Great Mosque of Al-Nuri, as well as the area bordering it to the north, centred around the Jamshid Mosque, has many large houses, some of which are of a certain interest, although they are rarely as large as those presented above.

- G13 at 36°20'42.8"N 43°07'31.2"E, Beautiful house in symmetry around his *eiwan*. It lost all its outbuildings in the bombings.
- G14 at 36°20'43.7"N 43°07'33.6"E, in relatively good condition
- G15 at 36°20'36.1"N 43°07'39.1"E, in relatively good condition

CONCLUSION

Mosul has many other houses of varying sizes, ostentation and decoration, these are mainly located in the districts mentioned, but there are examples scattered throughout the old city. They share a number of structural, spatial, material, and decorative features that need to be identified and, as far as possible, renovated. There is a concern that many of them will disappear in the coming years or decades, as many have either been completely abandoned or are rented out to poor families who have neither the means nor the inclination to maintain them properly. In cases where the owners are interested, they rarely have the right means and materials with which to restore their houses.

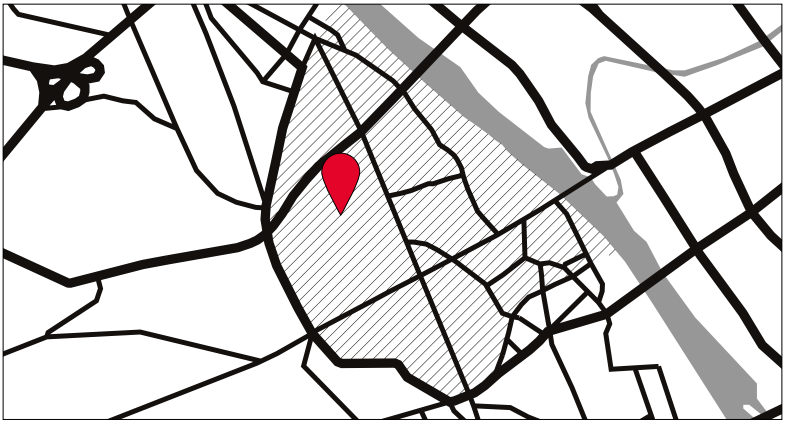
Restoring these houses can be costly, as they are often structurally weakened by lack of maintenance or bombing. A more in-depth exploratory mission could be planned to have a better overview of the situation, while at the same time thinking through the future of these houses.

General view of the ruins
(G. de Beaurepaire)

H01

MAIN SYNAGOGUE

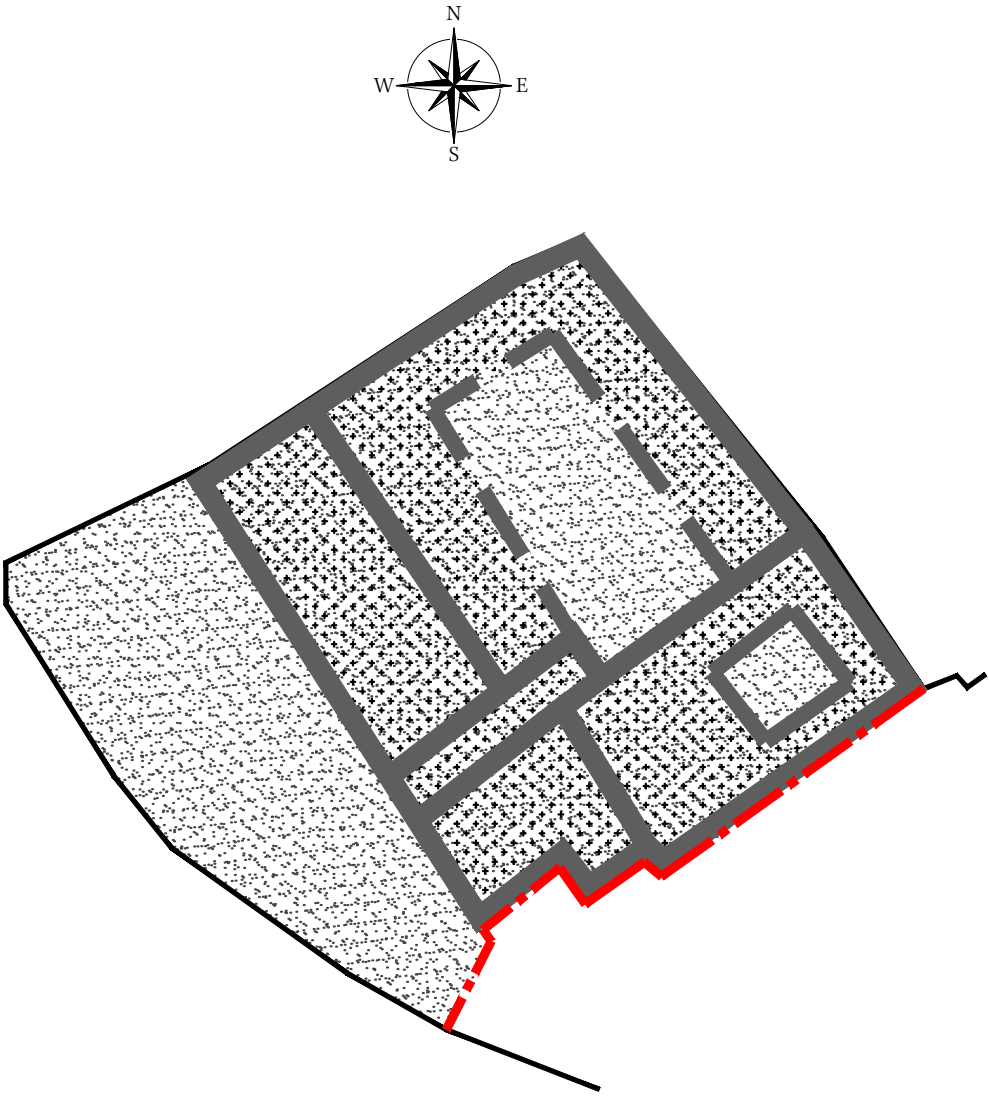
Name of heritage building in English	*unknown*
Name of heritage building in Arabic	-
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Synagogue
Date/period of main construction	*unknown*
Owner	*unknown*
Location (city and neighbourhood)	Bab Al-Masjid
GPS coordinates	36°20'40.8"N 43°07'19.2"E
Estimated surface area in (m^2)	Main building: 344 / Plot: 1,717
Estimated level of damage: 1 (most) **to 10** (least)	2
Past conservation efforts (nature, year, implementing agency)	None



Map of location

CONTEXT

The main synagogue is located in the north-western part of the old city of Mosul, between the shrine of Nabi Daniel and the old cemetery where the mosque of Imam Al-Baher is located. It is at the start of the Jewish quarter which then extends northwards. It is difficult to find information about this building. Herzfeld mentions the existence of two synagogues in 1910, this one and the Sassun synagogue, which dates from 1875 at the earliest. Taking into account its large dimensions, it is reasonable to assume that this is the large synagogue described briefly by some travellers. In the 1840s, Israel Joseph Benjamin mentions the existence of a very large synagogue in Mosul, which opens behind the holy arch onto a cave that is venerated as the resting place of the prophet Elijah. In 1908, the review *Archives Israélites* mentions the Rabbi of Mosul's call for donations to enlarge the synagogue. There is little information about the building but the Rabbi presents it as the oldest synagogue in the world, dating from the year 643. While the date is disputable, there is evidence that this is the synagogue in question. After the departure of the Jewish community from 1950 to 1955, the synagogue was abandoned and gradually fell into ruin due to lack of maintenance.



Schematic plan (1:500)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

Given the limited information and the current state of the synagogue, it is quite difficult to describe accurately. It is built on a slope, which is another indicator that the building opened onto a cave at the rear, and not below it. The land is roughly square shaped, surrounded by streets on three sides but with shared boundaries on the south side. Alongside these houses was a first building and a small courtyard. Perpendicular to these components was a long building, probably the synagogue itself, bordered by a large courtyard. It appears that there was a garden or a high courtyard on the other side of this long building. If there was a cave, it must have been under the south corner of the property. The features still visible are not so old and may date from the last renovation. The fact remains that this building was probably the historic synagogue of Mosul, and the oldest sign of the presence of the Jewish community in the city.

View of the remaining walls
(G. de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

Most of the synagogue now only looks like a large sloping heap of rubble, overgrown with grass. The northern part, which must have collapsed first, was probably already piled up to free up space for roads at the end of the 20th century. The rest, in particular the section towards the houses, had not collapsed in the early 2000s. There are now only a few visible walls, but it is likely that in the south corner, whole rooms are hidden under the rubble, thanks to the gradient. The visible walls are those which bordered the small eastern courtyard.

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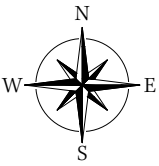
View of the door from the alley
(G. de Beaurepaire)

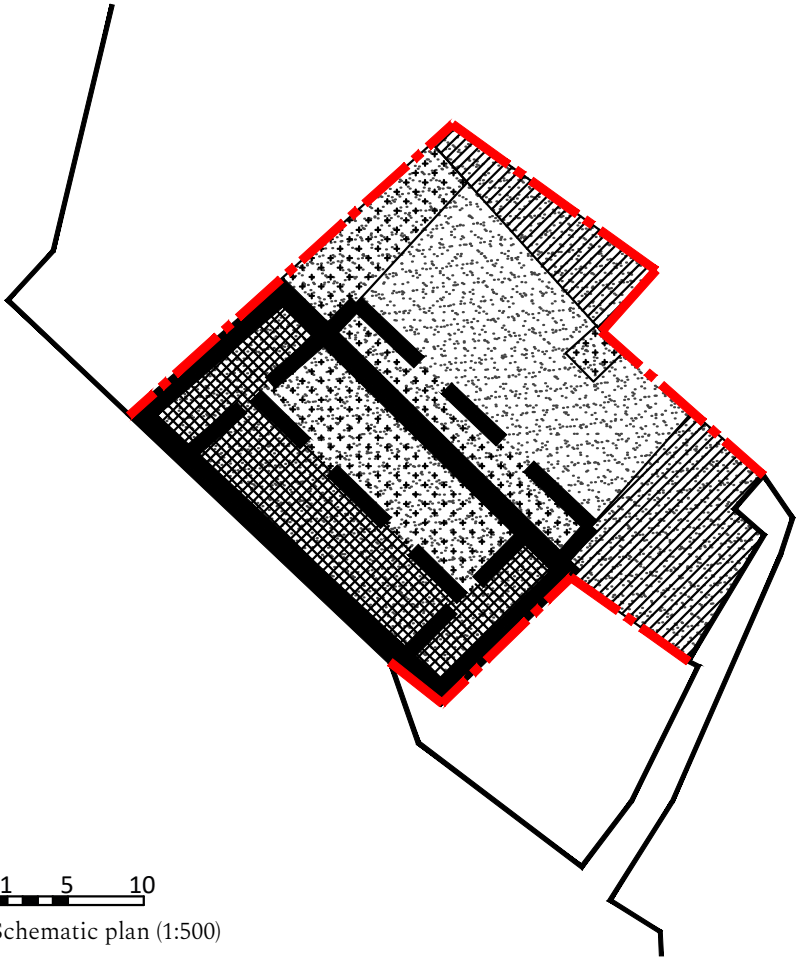
H02

SASSUN SYNAGOGUE

Name of heritage building in English	Sassun synagogue
Name of heritage building in Arabic	كنيس الساسون
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Synagogue
Date/period of main construction	Probably 1875 A.D./ 1292 H.
Owner	Private owner
Location (city and neighbourhood)	Al-Yahud
GPS coordinates	36°20'47.2"N 43°07'17.3"E
Estimated surface area in (m^2)	Main building: 384 / Plot: 870
Estimated level of damage: 1 (most) **to 10** (least)	6
Past conservation efforts (nature, year, implementing agency)	None



Map of location



Schematic plan (1:500)

CONTEXT

The Sassun synagogue is located in the northern part of the city, in the heart of the historic Jewish quarter of old Mosul. It is not the city's historic synagogue, but is of fairly recent origin. It most probably corresponds to the *Bet ha Midrash* created in 1875. It is thought to be the synagogue integrated into this school built to accommodate 250 pupils, out of the 1,100 Jews who lived in the city of Mosul at that time. The *Alliance Israélite Universelle* played a special role in the city at that time. Young missionaries, often born in the Ottoman Empire or in Persia, were sent to the city to be trained in a French-speaking environment and were actively supported by French diplomacy, like the Christian religious orders. The wealthy Sassun family, originally from Andalusia, was present in the Ottoman Empire and its trade relations extended from Great Britain to India. It is known that a certain Solomon Sassun sat on the municipal council of Mosul in 1903. In 1912, David Sassun, born in Tehran in 1888, was the director of the *Alliance Israélite Universelle*'s boys' school, opened in 1907. It is possible that a donation from this powerful family led to the naming of this recent synagogue, based on the model of the *waqf* donations of the great Muslim families, who then gave their names to the mosques. A synagogue in Baghdad is also named after the family. The land was bought by a private individual, at the time the Jewish community left the city for the state of Israel in the 1950s.

View of the destroyed vault
(G. de Beaurepaire)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

The Sassun synagogue originally communicated with a school and a house. All three were accessed from the bottom of a narrow cul-de-sac. The synagogue consists of an elongated building with two vaulted naves separated by a row of columns. The walls are decorated with paintwork in a colourful grid pattern that probably takes its inspiration from the almost contemporary church of the Dominicans. The northern nave opens onto a courtyard surrounded by arcades and a number of reception rooms. The decoration is sparse with a classical motif of semi-circular arches decorated with palmettes on the intrados. A few carved plaques in Hebrew script are embedded in the wall overlooking the courtyard. There are no external signs indicating the synagogue, which is extremely discreet, and the door is decorated with the Ottoman emblem. The complex is built of irregular stones embedded in *jess* mortar, apart from the columns, arches and carved features which are made of *farsh* stone. The synagogue is relatively unknown to the inhabitants of Mosul, as evidenced by the fact that it was not vandalized during Daesh's occupation. Nevertheless, it is the last remaining evidence of the presence of the Jewish community in Mosul.

View of the courtyard
(G. de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

Although most of the walls are still standing the Sassun synagogue is in an alarming structural state, mainly due to its abandonment, but also to the damage sustained in the battle of 2017. One of the two vaults of the prayer hall has collapsed and the adjacent small reception hall also has a hole in its vault. As the plasterwork has not been redone for a long time, the masonry is disintegrating in many places. One of the arches in the courtyard has already completely disappeared. However, the Mosul office of architecture and heritage has taken into account the need for conservation of the monument and has condemned the gate to prevent looting.

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- A.-H. Navon, *Les 70 ans de l'Ecole normale israélite orientale (1865-1935)*, Paris, 1935

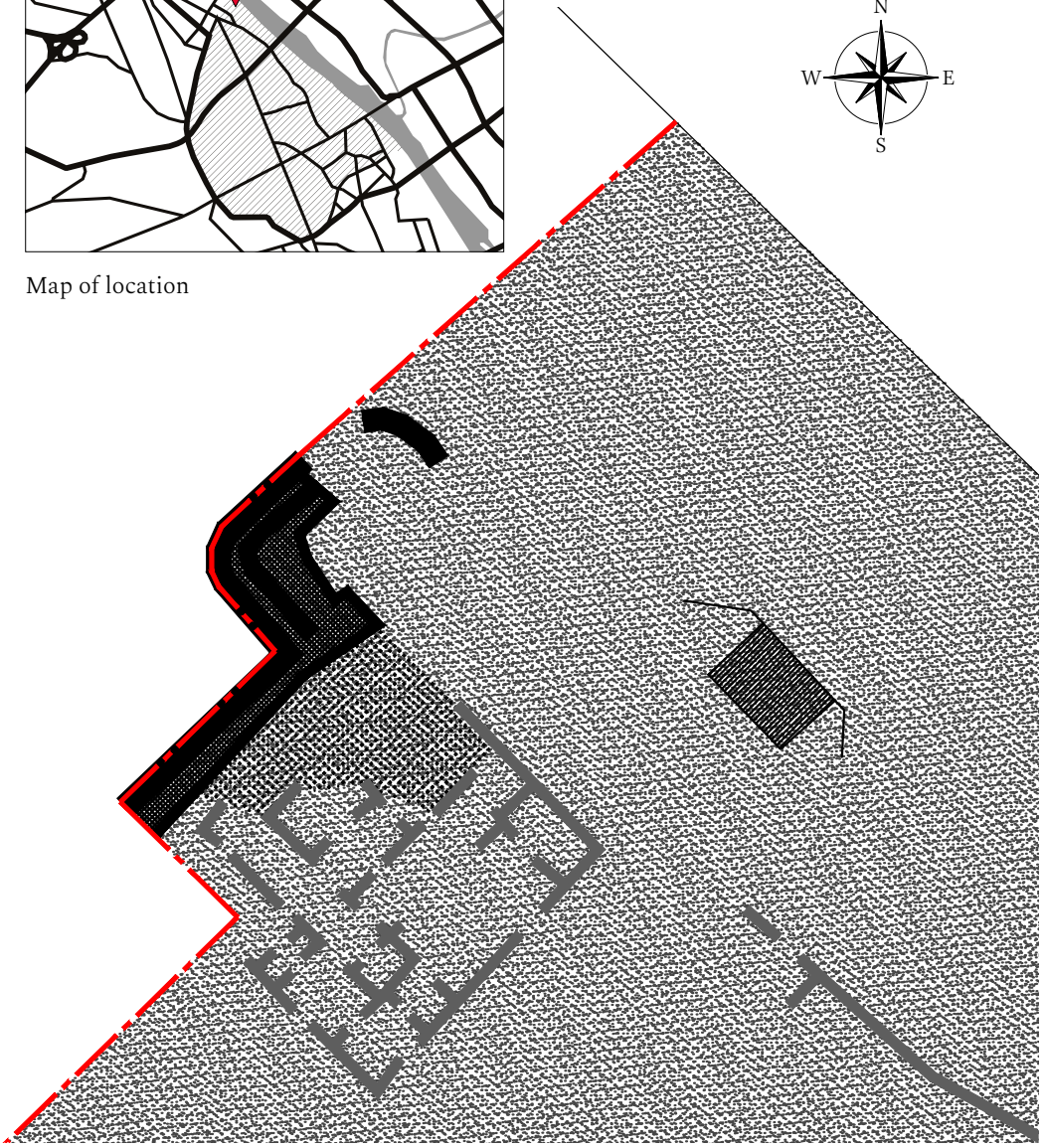
View of Bashtabiya over the Tigris river

I01

BASHTABIYA

Name of heritage building in English	Fortress of Bashtabiya
Name of heritage building in Arabic	قلعة باشطابيا
Type of heritage building (religious, civil, etc.)	Civil
Type of building (i.e. church, house, gate, etc.)	Fortress
Date/period of main construction	12th A.D./ 6th H. to 18th A.D./ 12th H. centuries
Owner	Ministry of Antiquities and Heritage
Location (city and neighbourhood)	Maidan Ahdar
GPS coordinates	36°21'20.0"N 43°07'17.4"E
Estimated surface area in (m^2)	Ruins and plot with no boundaries
Estimated level of damage: 1 (most) **to 10** (least)	5
Past conservation efforts (nature, year, implementing agency)	None

Map of location



Schematic plan (1:1000)

CONTEXT

The Bashtabiya fortress is located in the northern corner of the old city of Mosul, where the old city wall meets the Tigris River. It is in fact the last important vestige of the wall that protected the city up until the 1920s. Tradition names it as the site of a church of Saint-Gabriel. The first enclosure built when the Muslim conquerors arrived stopped much further south, but there was probably already a castle on the site which may be the one reported to have been destroyed in 1058. The Uqayli rebuilt a rampart that still did not reach the fortress, but ran directly from the Bab Sinjar gate to the Tigris river. The final configuration was settled in the Atabeg period by 'Imad Al-Din Zengi in 1132, who extended the wall to its final location, and created the Bab Al-'Imadi Gate in his own name. It is likely that Badr Al-Din Lu'lu' made changes to it at the same time as the adjoining Qarasaray, as well as to some sections of the rampart which certainly date from his reign. In 1260, the castle was again destroyed by the Mongols along with the whole city. Subsequently in the 17th century numerous modifications and restorations were made to the fortifications as the city changed hands between the Persians and the Ottomans. It seems that, excluding minor restorations, Bashtabiya is currently in the same state as at the time Mosul was besieged by Nadir Shah in 1743. Thereafter, the enclosure was poorly maintained and fell into ruin until its complete destruction, leaving only one vestige: the fortress of Bashtabiya.

Bashtabiya in the early 20th century
(unknown photographer)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

Bashtabiya appears on one side as a fortress overlooking the Tigris River, and the starting point of the ramparts on the other side. Its location, visible from the river at any point on the left bank, makes it an important urban and historical landmark. Together with the mausoleum of Yahia Abu Al-Qassem, which is located nearby to the south, it is one of the Mosulites favourite places to take a stroll and enjoy beautiful views of the whole city. Indeed, the fortress is built on a hill, on a site where the bank of the Tigris River is relatively steep. It consists of a large massive tower that stood out from the rampart above the city. The whole tower and rampart ensemble is crenelated and pierced on two levels with machicolations and large openings for artillery. Inside, the forms are much more complex and the slope towards the interior of the town reveals the ruins of numerous rooms that must have been part of the castle. These remains are difficult to understand and it is sometimes difficult to distinguish between the ruins and the natural hill. The start of the rampart on the land side is interrupted after a few dozen metres. The whole fortress is built of irregular stones embedded in *jess* mortar, with a layer of cut stones on the outside.

The main tower as seen from the start of the wall (G. de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The Bashtabiya fortress is in very poor condition. The wide crack that appeared in the 19th century, as seen in the old photos, has led to a generalized slippage of the part of the structure facing the river, giving the castle its characteristic physiognomy. A second crack measuring tens of centimetres wide also cuts through the rest of the main tower, threatening a large new part with collapse towards the river. At the same time, the lack of maintenance means that the upper sections have also deteriorated due to the dissolving of the *jess* mortar in the rain. In the short term, there is a risk of an accident as nothing is protected. In the medium term the structure will lose its legibility, and in the long term the entire site could disappear.

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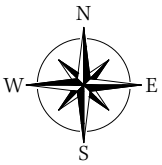
View on the Barudkhana from the inside of the old city
(G. de Beaurepaire)

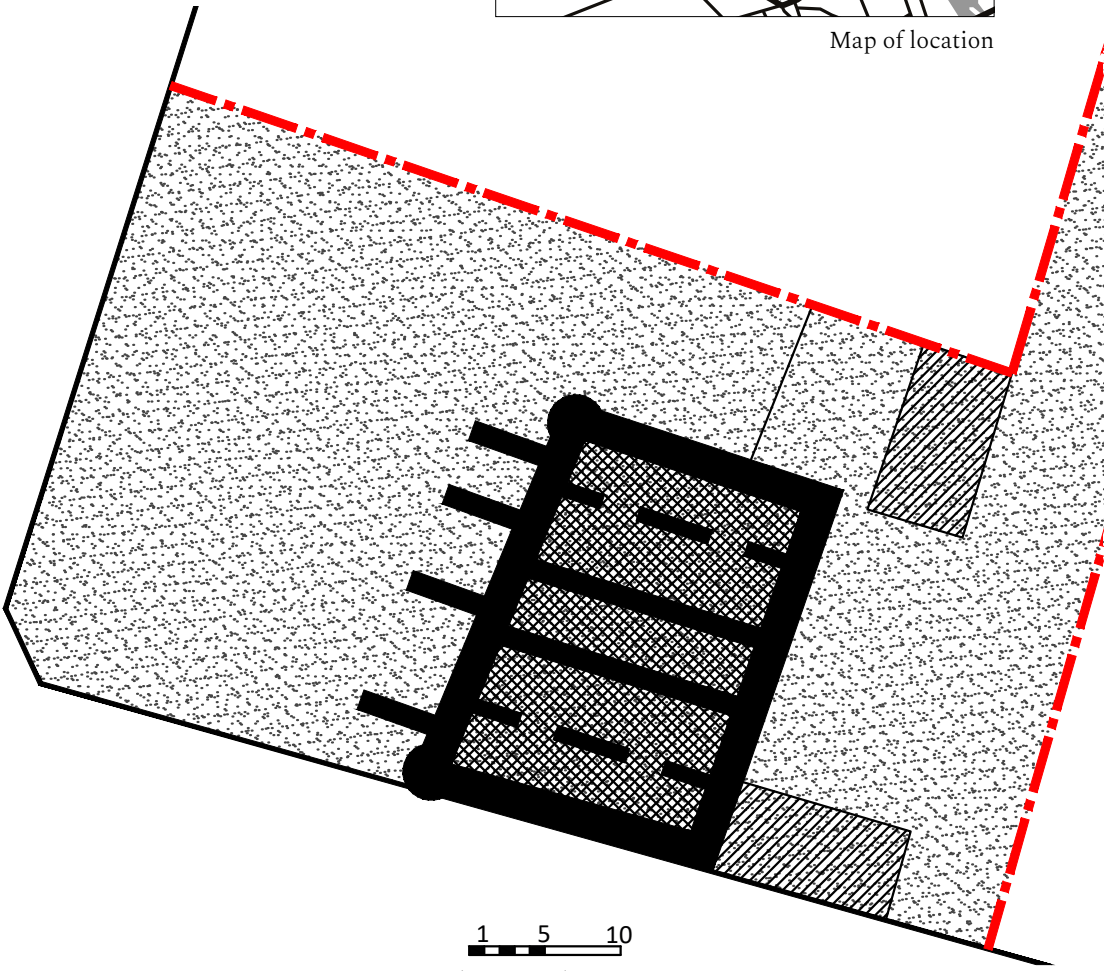
I02

BARUDKHANA

Name of heritage building in English	Barudkhana
Name of heritage building in Arabic	البارودخانة
Type of heritage building (religious, civil, etc.)	Military
Type of building (i.e. church, house, gate, etc.)	Gunpowder magazine
Date/period of main construction	19th A.D./ 13th H. century
Owner	Ministry of Antiquities and Heritage
Location (city and neighbourhood)	Maidan Ahdar
GPS coordinates	36°20'57.3"N 43°07'02.7"E
Estimated surface area in (m^2)	Main building: 485 / Plot: 3,000+
Estimated level of damage: 1 (most) **to 10** (least)	7
Past conservation efforts (nature, year, implementing agency)	None



Map of location



Schematic plan (1:500)

CONTEXT

Barudkhana, which literally means the house of gunpowder, is actually a gunpowder magazine from the Ottoman era. It is located in the northern part of the city. The gunpowder magazine is composed of a large square tower that was part of the fortifications of the old city wall, halfway between the ancient gates Bab Al-'Imadi and Bab Sinjar. It can therefore be supposed that the part of the structure facing the outside of the city dates from the construction of the rampart, or at least from its last restoration in the 18th century. However, the inside structure of the building shows features of 19th century Mosul architecture. Its location is quite logical, given the very real danger of this type of building exploding, in a part of the city that was only urbanized in the 20th century. At this time, almost all the ramparts had been demolished and it therefore no longer played any type of military role. The nearest ancient site is the mausoleum of Sheikh Fathi. Today, the building is cut off from the ramparts, at the top of an embankment that marks the location of the old wall and overlooks the main road encircling the old city. It is surrounded by various modern industrial buildings, apartments and a school.

View of the Barudkhana from outside the ramparts
(G. de Beaurepaire)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

Viewed from the outside, the Barudkhana looks like a robust, roughly parallelepipedal tower with a few small windows on the outer and inner sides of the old rampart. It is entered through a wide round-arched doorway that cuts through the middle of the inner facade. Seen from outside the town, it reveals rare coarse-cut stone masonry, with two rounded corners which better resist artillery fire and sapping. Four wide buttresses were then added along the outer wall to resist the overhang. On the interior side of the rampart, the masonry is of lower quality, made of *jess* and irregular stones as is common in Mosul. Inside, the door opens onto a central space that opens onto two rooms each with a central row of columns. At the bottom of this space is a central staircase that leads to the first floor according to a plan identical to that of the ground floor. In addition to the aforementioned masonry, the door and window jambs, arches and columns are made of *farsh* stone.

View of a room inside the Barudkhana
(G. de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

Structurally, the Barudkhana is in relatively good condition. The walls are very thick due to military requirements, which means they have stood the test of time despite their probably infrequent maintenance. The building does not present any cracks which are of concern in the short or medium term. A concrete slab covers the roof terrace, which has the advantage of protecting the building from most infiltrations, but this slab is in poor condition, concentrating water runoff at certain points that become brittle and deteriorate rapidly. The interior is apparently in rather good condition, and only requires the repair of the plaster and some masonry works. The greatest danger facing the Barudkhana is its current lack of function, as evidenced by its state of abandonment and that of its surroundings.

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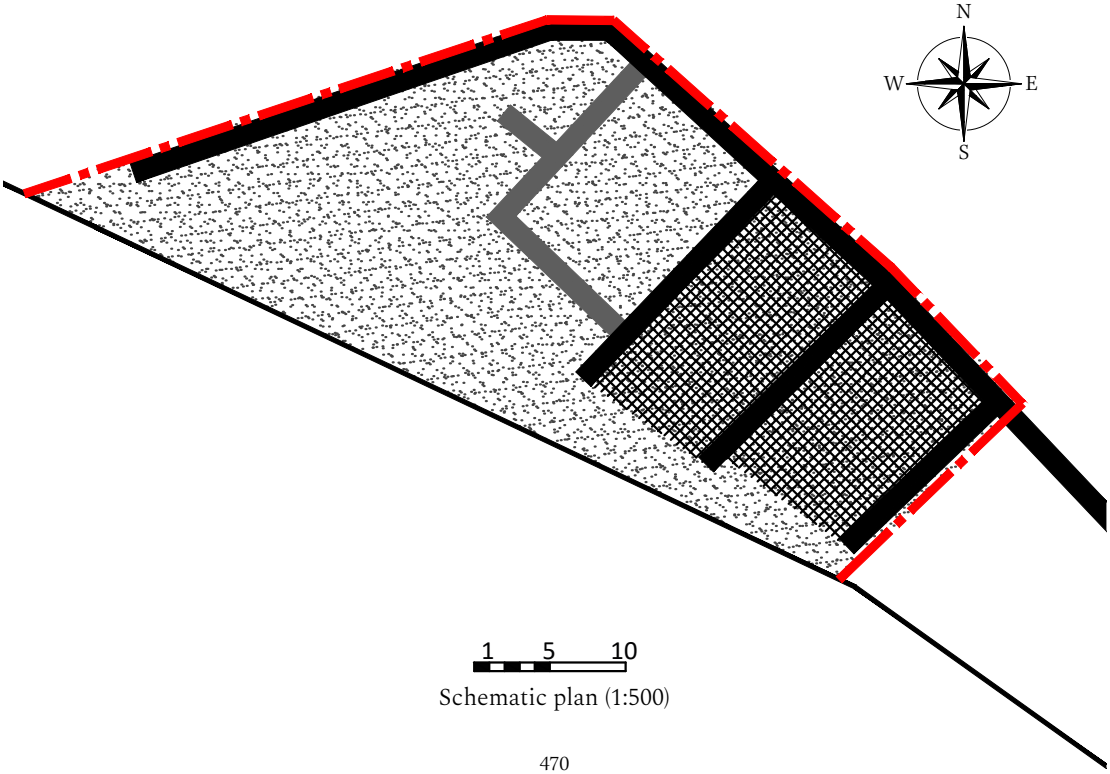
Outside view of Qarasaray
(G. de Beaurepaire)

I03

QARASARAY

Name of heritage building in English	Qarasaray
Name of heritage building in Arabic	قره سراي
Type of heritage building (religious, civil, etc.)	Civil
Type of building (i.e. church, house, gate, etc.)	Palace
Date/period of main construction	Circa 1250 A.D./ 648 H.
Owner	Ministry of Antiquities and Heritage
Location (city and neighbourhood)	Maidan Ahdar
GPS coordinates	36°21'10.6"N 43°07'32.8"E
Estimated surface area in (m^2)	Main building: 330 / Plot: 1,154
Estimated level of damage: 1 (most) **to 10** (least)	5
Past conservation efforts (nature, year, implementing agency)	1960s or 1970s rehabilitation

Map of location



Schematic plan (1:500)

CONTEXT

Qarasaray is located in the northern corner of the city, overlooking the river a few hundred metres below the Bashtabiya fortress. It has stood here since the Abbasid period when the Hamdanid dynasty, who ruled the city at this time, moved the Emirate's residence from its original location (in the present-day Hosh Al-Khan district) to its present location. This house of representation and leisure communicated directly with the fortified castle which ensured its protection. Each dynasty seems to have subsequently appropriated the site by modifying the palaces, the Uqayli, the Seljuks, and then 'Imad Al-Din Zengi, which retained the original configuration described in 1184 by Jubayr. Having obtained approval from the Caliph Mustansir to replace the descendants of Zengi, the reign of Badr Al-Din Lu'lu began in 1233. The present remains date from this period. In terms of its style, the palace largely reflects the politics of the Atabeg Lu'lu'. Artistically, the Persian and even Mongolian influences are clearly visible, and human and animal representations are omnipresent in opposition to the Islamic orthodoxy prevalent in Syria. At this time, under Badr Al-Din, the Christian community who for centuries had traditionally dominated the building profession, had more freedom than ever before and this is reflected in this artistic licence. The palace does not seem to have lasted long, as it would seem the Mongols burned it down as early as 1262 when the city was taken. Tradition gives the etymological meaning of Qara Saray, the black palace in Turkish, as the colour left by the fire.

View of the plasterwork at the beginning of 20th century (Herzfeld) (op cit. vol 3)

PHYSICAL DESCRIPTION AND HERITAGE VALUE OF THE SITE

It is difficult to imagine what the palace of Badr Al-Din Lu'lu' looked like as a whole, but the few remains still standing have been admired by many travellers and explorers. These include the archaeologists Herzfeld and Sarre, who made a detailed architectural survey of the palace in 1910. The situation has remained largely the same since then. Qarasaray is located on the old rampart wall along the Tigris River, and is built of large stones decorated with monumental Arabic Thuluth style calligraphy. All that remains of the palace itself is a high wall above the rampart, from which two cellars and two departures of high vaulted rooms on the ground floor on the inner side were built. The south hall is of no particular interest, but the north hall is decorated with splendid Atabeg-style plasterwork, including calligraphic inscriptions, plant decorations, and also animal decoration and human representations, which are rather rare in an Islamic context. A restoration probably carried out after the 1960s consisted of extending the remains of the wall on the interior side to protect what was still there, and pouring an overhead concrete slab to protect against rain.

Inside view of Qarasaray
(G. de Beaurepaire)

CURRENT STATE OF CONSERVATION, DAMAGE ASSESSMENT

The remains of Qarasaray are unfortunately in very poor condition. Since the surveys and photographs of the early 20th century, the decorations have lost much of their clarity, which is a huge loss for local heritage. As the plasterwork is exposed to the wind and poorly protected from infiltration, it is gradually coming away. Qarasaray is also in poor condition from a structural point of view. The parts built during the last restoration are cracking, the rain protection against rain is insufficient to be effective. The access protection is both insufficient to offer protection and too present to make the visit enjoyable.

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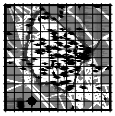
View of old Mosul from the banks of the Tigris before the war against ISIS.

View of old Mosul from the banks of the Tigris after the war against ISIS.
(G. de Beaurepaire)

SHORT FACT SHEETS



View the map of the old city of Mosul, showing the locations of the heritage buildings studied: www.mesopotamiaheritage.org/wp-content/uploads/2021/07/PLAN-MOSSOUL-20210602-CARTE.pdf

MOSQUES

A05

NABI YUNES

Name of heritage building in English	Nabi Yunes mosque and sanctuary
Name of heritage building in Arabic	مسجد النبي يونس
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	*Diverse, numerous restorations through the ages*
Owner	-
Location (city and neighbourhood)	Nabi Yunes
GPS coordinates	36°20'54.0"N 43°09'35.2"E
Estimated level of damage: 1 (most) **to 10** (least)	1

The Nabi Yunes mosque is one of the most famous in the city, built outside of the old city on an archaeological site in Nineveh. It probably originated from the tomb of a Nestorian bishop named Yonan Isho'. It was therefore successively a monastery and a sanctuary and has undergone numerous restorations through the ages, notably by Tamerlan who made an endowment at the end of the 14th A.D./ 8th H. century. It was extensively restored in the 19th and 20th centuries, and at this time was a place of pilgrimage frequented by both the Muslim and Jewish communities. The shrine was dynamited by so-called Islamic State militants in July 2014. The archaeological remains of an Assyrian palace have since been found underneath.

A10

ʻOMAR AL-ASWAD MOSQUE

Name of heritage building in English	ʻOmar Al-Aswad mosque / Shahr Suq mosque
Name of heritage building in Arabic	جامع عمر الاسود / جامع شهر سوق
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1680 A.D./ 1091 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Mansuriya
GPS coordinates	36°20'17.1"N 43°07'43.6"E
Estimated level of damage: 1 (most) **to 10** (least)	8

The Omar Al-Aswad Mosque is located just off Faruq Street, next to the entrance to the Jalili mansion. Built in 1680 A.D./ 1091 H., it is a sturdy mosque from the early Ottoman period with a beautiful minaret decorated with bricks, some with turquoise glazing. Its *mihrab* is a perfect example of the flat sculpted decoration from the first Jalili period. The mosque suffered little damage from the war, except for the minaret, the upper section of which was destroyed.

A19

JAMSHID MOSQUE

Name of heritage building in English	Jamshid
Name of heritage building in Arabic	جامع جمشيد
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1560 A.D./ 967 H. – 1797 A.D./ 1212 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Jami' Jamshid
GPS coordinates	36°20'41.8"N 43°07'37.0"E
Estimated level of damage: 1 (most) **to 10** (least)	8

The Jamshid Mosque was completely rebuilt in 1797 A.D./ 1212 H., with a typical Ottoman floor plan and a highly recognizable *mihrab*. It is almost invisible from the street, and has no minaret. It suffered almost no damage during the battle of 2017, but is in a poor shape due to a lack of maintenance.

A22

AL-QAL'A MOSQUE

Name of heritage building in English	Al -Qal'a
Name of heritage building in Arabic	جامع القلعة
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	Circa 1150 A.D./ 545 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Qal'a
GPS coordinates	36°20'44.1"N 43°08'10.6"E
Estimated level of damage: 1 (most) **to 10** (least)	1

The Al-Qal'a mosque was located within the Qal'a castle itself. This small fortress separated by a branch of the Tigris River was connected to the bank when a new metal bridge was built at the beginning of the 20th century. The mosque disappeared at this time, along with its tall minaret, which can still be seen in some old photos of the city.

A23

MARYAM KHATUN MOSQUE

Name of heritage building in English	Maryam Khatun
Name of heritage building in Arabic	جامع مريم خاتون
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1825 A.D./ 1240 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Hosh al Khan
GPS coordinates	36°20'38.1"N 43°08'02.7"E
Estimated level of damage: 1 (most) **to 10** (least)	8

The Khatun Mosque is located on the edge of Faruq Street, in the *suq* districts, and is named after Maryam Khatun Al-Jalili. It was a rather nice little mosque, characteristic of the Jalili style of the first half of the 19th century in terms of its floor plan, the decoration of the *mihrab*, and that of the entrance door. It was completely destroyed after the battle of 2017 and is currently under reconstruction in 2020.

A24

HAMMU AL-QADDU MOSQUE

Name of heritage building in English	Hammu Al-Qaddu mosque
Name of heritage building in Arabic	جامع حمو القدو
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1880 A.D./ 1297 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Zengeneh
GPS coordinates	36°20'42.5"N 43°08'04.8"E
Estimated level of damage: 1 (most) **to 10** (least)	1

The Hammu Al-Qaddu Mosque is described by Herzfeld as a horrible, poorly-built Kurdish mosque that partially collapsed in 1916 A.D./ 1335 H.. As it contained a tomb, it was completely razed to the ground by Daesh's troops in 2014 who left the rubble behind.

A25

AL-SABUNJI MOSQUE

Name of heritage building in English	Al-Sabunji mosque
Name of heritage building in Arabic	جامع الصابونجي
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	Sunni Waqf
Location (city and neighbourhood)	ʿOmar al Mawla
GPS coordinates	36°20'26.8"N 43°08'18.8"E
Estimated level of damage: 1 (most) **to 10** (least)	9

The Al-Sabunji mosque is located outside the old fortifications, not far from the Al-Khidhr mosque. It was built in a contemporary style, in the mid-20th century by the architect Mustafa Al-Sabunji of the same family. The damage sustained during the battle of 2017 was repaired in 2019.

A29

AL-JUWAIJATI MOSQUE

Name of heritage building in English	Al-Juwaijati / Al-Juwaiji
Name of heritage building in Arabic	جامع الجويجاتي
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1649 A.D./ 1059 H.
Owner	Sunni Waqf
Location (city and neighbourhood)	Qantara
GPS coordinates	36°20'10.4"N 43°07'46.8"E
Estimated level of damage: 1 (most) **to 10** (least)	9

The Al-Juwaijati Mosque was built in 1649 A.D./ 1059 H. on the site of the Mar Theodoros Church of the Syrian Orthodox refugees from Tikrit, The relics of whom were transferred to the Mar Toma church. Its present form is more recent, its simple and elegant architecture evocative of the end of the 18th A.D./ 12th H. or beginning of the 19th A.D./ 13th H. century. Damaged in 2017, its restoration was completed at the end of 2019, paid for with private funds.

A30

AL-SHEIKH KHALED MOSQUE

Name of heritage building in English	Al-Sheikh Khaled
Name of heritage building in Arabic	جامع الشيخ خالد
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Al-Yahud
GPS coordinates	36°20'50.8"N 43°07'17.6"E
Estimated level of damage: 1 (most) **to 10** (least)	9

This mosque did not feature on Herzfeld's map. It was not possible to include it in this study. It does not appear to have sustained any damage, however the outside wall was fully renovated in 2018.

A31

AL-SHEIKH HANASH MOSQUE

Name of heritage building in English	Al-Sheikh Hanash
Name of heritage building in Arabic	حنش الشيخ
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	Sunni Waqf
Location (city and neighbourhood)	Al-Yahud
GPS coordinates	36°20'47.4"N 43°07'19.1"E
Estimated level of damage: 1 (most) **to 10** (least)	1

Mosque already identified on Herzfeld's map. Was not visited in this search.

A32

AL-SHAIJI / AL-SHEIKH NADHIR MOSQUE

Name of heritage building in English	Al-Shaiji / Al-Sheikh Nadhir
Name of heritage building in Arabic	الشاجي / الشيخ نذر
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	Sunni Waqf
Location (city and neighbourhood)	Jami' al-Kabir
GPS coordinates	36°20'35.0"N 43°07'43.2"E
Estimated level of damage: 1 (most) **to 10** (least)	1

Mosque already identified on Herzfeld's map. Was not visited in this search.

A33

AL-MUDARRIS MASJED

Name of heritage building in English	Al-Mudarris
Name of heritage building in Arabic	المودرس
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	*Masjed*
Date/period of main construction	-
Owner	Sunni Waqf
Location (city and neighbourhood)	ʿAmmu al-Baqqal
GPS coordinates	36°20'33.4"N 43°07'47.8"E
Estimated level of damage: 1 (most) **to 10** (least)	1

Mosque already identified on Herzfeld's map. Was not visited in this search.

A34

AL-MAKKAWI MOSQUE

Name of heritage building in English	Al-Makkawi mosque
Name of heritage building in Arabic	جامع المكاوي
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1970s A.D.
Owner	Sunni Waqf
Location (city and neighbourhood)	Al-Makkawi
GPS coordinates	36°20'45.7"N 43°07'39.7"E
Estimated level of damage: 1 (most) **to 10** (least)	10

Its origin is probably ancient since it gave its name to the surrounding district. However, it was rebuilt as a much larger, concrete building in the 1970s A.D.. It sustained little damage in 2017 and has since been completely restored.

A35

AL-ʻUTHAIBANI MASJED

Name of heritage building in English	Al-ʻUthaibani
Name of heritage building in Arabic	العذيباني
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	*Masjed*
Date/period of main construction	-
Owner	Sunni Waqf
Location (city and neighbourhood)	Al-Makkawi
GPS coordinates	36°20'53.2"N 43°07'40.1"E
Estimated level of damage: 1 (most) **to 10** (least)	-

Mosque already identified on Herzfeld's map. Was not visited in this search.

A36

AL-SHEIKH ELIAS BEG

Name of heritage building in English	Al-Sheikh Elias Beg
Name of heritage building in Arabic	بك الياس الشيخ
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Hosh al-Khan
GPS coordinates	36°20'38.0"N 43°08'06.1"E
Estimated level of damage: 1 (most) **to 10** (least)	-

Mosque already identified on Herzfeld's map, in the middle of the *suq*. Was not visited in this search.

A37

AL-KHILAFA MASJED

Name of heritage building in English	Al-Khilafa
Name of heritage building in Arabic	جامع التوكندي
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	*Masjed*
Date/period of main construction	-
Owner	Sunni Waqf
Location (city and neighbourhood)	Qal'a
GPS coordinates	36°20'39.5"N 43°08'10.0"E
Estimated level of damage: 1 (most) **to 10** (least)	8

This small mosque in the middle of the *suq* has ancient origins, as the commercial buildings were completely rebuilt over the course of the 20th century. It did not suffer excessively in the battle of 2017.

A38

MALLA SA'ID MASJED

Name of heritage building in English	Malla Sa'id
Name of heritage building in Arabic	-
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Bab Al-Saray
GPS coordinates	36°20'31.0"N 43°08'01.1"E
Estimated level of damage: 1 (most) **to 10** (least)	1

Mosque of already identified on Herzfeld's map. It probably disappeared when the roads around Bab Al-Saray were reconfigured. However, there are still some remaining traces in the configuration of the plot of land.

A39

AL-BASHIR MOSQUE

Name of heritage building in English	Al-Bashir
Name of heritage building in Arabic	جامع البشير
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Bab Al-'Iraq
GPS coordinates	36°20'04.5"N 43°07'49.9"E
Estimated level of damage: 1 (most) **to 10** (least)	1 (then rebuilt)

Mosque that was located just outside the ramparst at Bab Al-Jadid or Bab Al-'Iraq. It was razed to the ground during the battle of 2017 and has already been rather elegantly rebuilt.

A40

MASJED BUDSH

Name of heritage building in English	Masjed Budsh
Name of heritage building in Arabic	مسجد بدش
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	*Masjed*
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Al-Makkawi
GPS coordinates	36°20'47.7"N 43°07'39.0"E
Estimated level of damage: 1 (most) **to 10** (least)	10

A small *masjed* that is almost right in front of the al-Makkawi mosque. It is not easy to date but seems to have undergone numerous renovations throughout history, the last of which was in 2019 after it was damaged in 2017.

A41

ʿABD AL-RAHMAN BIN ʿAWF MOSQUE

Name of heritage building in English	ʿAbd Al-Rahman bin ʿAwf
Name of heritage building in Arabic	جامع عبدالرحمن بن عوف
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	2014 - 2016
Owner	-
Location (city and neighbourhood)	Hosh Al-Khan
GPS coordinates	36°20'38.2"N 43°07'58.0"E
Estimated level of damage: 1 (most) **to 10** (least)	4

Located between the Tahira group of churches in Qal'a and Nineveh Street, this small mosque was under reconstruction between early 2014 and 2016, probably during the presence of the so-called Islamic State. Its dome was destroyed in the battle of 2017.

A42

MASJED AL-SHEIKH HASSAN AL-BAKRI

Name of heritage building in English	Al-Sheikh Hassan Al-Bakri
Name of heritage building in Arabic	الشيخ حسان البكري
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	18th A.D./ 12th H. century
Owner	-
Location (city and neighbourhood)	Hosh Al-Khan
GPS coordinates	36°20'35.4"N 43°07'52.6"E
Estimated level of damage: 1 (most) **to 10** (least)	10

The small *masjed* of Sheikh Hassan al-Bakri appears to be of ancient origins as demonstrated by its *mihrab*. A separate room contains the tomb of the Sheikh, topped by the last remaining ribbed cone in the city. It was strangely spared by the Daesh's cleansing operations, and was renovated in 2019 using private funds.

A43

MASJED AL-KHAZRAJ

Name of heritage building in English	Al-Khazraj
Name of heritage building in Arabic	جامع الخزرج
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	*Masjed*
Date/period of main construction	1960s A.D.
Owner	Sunni Waqf
Location (city and neighbourhood)	Khazraj
GPS coordinates	36°20'23.9"N 43°07'26.1"E
Estimated level of damage: 1 (most) **to 10** (least)	9

The small Khazraj mosque is located close to Nineveh street, not far from the al-Mahmuden mosque. It is characteristic of the style of the first concrete mosques built in the 1960s, mixing old Mosulite traditions, modernism and neo-moorish inspirations. It suffered little damage in the battle of 2017, and was renovated at this time.

A44

MASJED MANSUR AL-HALAJ

Name of heritage building in English	Mansur Al-Halaj
Name of heritage building in Arabic	مسجد منصور الحلاج
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	*Masjed*
Date/period of main construction	-
Owner	Sunni Waqf
Location (city and neighbourhood)	Bab Al-Masjed
GPS coordinates	36°20'39.3"N 43°07'25.4"E
Estimated level of damage: 1 (most) **to 10** (least)	9

This mosque is located very close to the Nabi Daniel shrine, slightly to the south. It is a good example of the architecture from the very end of the Ottoman period, as demonstrated by its original three-lobbed decorated *mihrab*. It has not sustained any particular damage.

A45

BAKR EFENDI MOSQUE

Name of heritage building in English	Bakr Efendi
Name of heritage building in Arabic	جامع بكر افندي
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1779 A.D./ 1193 H. – 20th century
Owner	Sunni Waqf
Location (city and neighbourhood)	Ras al Kuwar
GPS coordinates	36°20'52.2"N 43°07'47.3"E
Estimated level of damage: 1 (most) **to 10** (least)	8

This mosque is located very close to the Mar Isha'ia church, to the south. It has some lovely 20th century decorations, but in the conventional artistic tradition of the city. It has not sustained any particular damage, apart from a few small outbuildings.

A46

MASJED TEL ʿABADA

Name of heritage building in English	Tel ʿAbada / Malla Yunis
Name of heritage building in Arabic	مسجد تل عبادة / ملّا يونس
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	19th A.D./ 13th H. century
Owner	Sunni Waqf
Location (city and neighbourhood)	Sheikh Fathi
GPS coordinates	36°20'45.7"N 43°07'12.9"E
Estimated level of damage: 1 (most) **to 10** (least)	9

This mosque is located near the Imam al-Baher Mosque, on the edge of the Jewish quarter. It is built in a coarse 19th A.D./ 13th H. century style, and does not seem to have sustained any particular damage.

A47

MASJED KHANJIR KHASHAB

Name of heritage building in English	Khanjir Khashab / Al-Tukandi
Name of heritage building in Arabic	التوكندي / خشب خنجر مسجد
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	*Masjed*
Date/period of main construction	-
Owner	Sunni Waqf
Location (city and neighbourhood)	Sardjkhana
GPS coordinates	36°20'31.5"N 43°07'54.1"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This *masjed* is located in the middle of the Sardjkhana district, not far from the Qataniya Mosque. It sustained severe damage in the battle of 2017 and was destroyed at this time.

A48

AL-HAJ MANSUR MOSQUE

Name of heritage building in English	Al-Haj Mansur / Al-Sheikh Muhammad
Name of heritage building in Arabic	جامع الحاج منصور / جامع الشيخ محمد
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	End of 19th A.D./ 13th H. century
Owner	-
Location (city and neighbourhood)	Mansuriya
GPS coordinates	36°20'15.4"N 43°07'35.8"E
Estimated level of damage: 1 (most) **to 10** (least)	10

This mosque is right next to the Mar Shem'un Church. Its structure and features are chracteristic of the end of the Ottoman era. It sustained some damage in the battle of 2017, but has since been renovated.

A49

MASJED ʻOMAR BIN ʻABD AL-ʻAZIZ

Name of heritage building in English	Masjed ʻOmar bin ʻAdb-al'Aziz / Beit Al-Tikriti
Name of heritage building in Arabic	مسجد عمر بن عبد العزيز / مسجد بيت التكريتي
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1763 A.D./ 1177 H.
Owner	-
Location (city and neighbourhood)	Qantara
GPS coordinates	36°20'09.8"N 43°07'42.2"E
Estimated level of damage: 1 (most) **to 10** (least)	7

The Tikritan Mosque is built partly on top of the Mar Hudeme Church which was used by the Christians of Tikrit in 1763 A.D./ 1177 H.. Following complaints from Christians about the condition of the mosque which endangered the church, it was renovated in 1816 A.D./ 1231 H. by 'Abd al-Rahman al-Chalabi al-Tikriti. A few years before 2014, the opposite situation occured because the bad state of the church threatening the mosque, the church was itself repaired. The mosque has not suffered much damage with the presence of Daesh, despite the destruction of the church by the so-called Islamic state. It still seems under renovation.

A50

AL-HIKMA MASJED

Name of heritage building in English	Al-Hikma
Name of heritage building in Arabic	مسجد الحكمة
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	Sunni Waqf
Location (city and neighbourhood)	Jami' Khazam
GPS coordinates	36°20'22.6"N 43°07'58.6"E
Estimated level of damage: 1 (most) **to 10** (least)	10

This small *masjed* is located just south of the al-Khazam mosque. It suffered little damage in 2017 and has since been renovated.

A51

ZEINEB KHATUN MOSQUE

Name of heritage building in English	Zeineb Khatun
Name of heritage building in Arabic	جامع زينب خاتون
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Sarjkhana
GPS coordinates	36°20'31.5"N 43°07'44.5"E
Estimated level of damage: 1 (most) **to 10** (least)	7

This small mosque is located at the crossroads of Nineveh street and the street that descends from the Great Mosque. It is recent and probably replaced an older mosque that was destroyed when Nineveh street was opened. It sustained little damage in 2017, but does not seem to have been renovated as yet.

A52

AL-MUT'AFI MOSQUE

Name of heritage building in English	Al-Mut'afi
Name of heritage building in Arabic	جامع المتعافي
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Shahrsuq
GPS coordinates	36°20'25.1"N 43°07'36.0"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This small *masjed* was located just south of the intersection between Faruq and Nineveh streets. Strangely, it was razed to the ground during the battle of 2017 as the surrounding houses were generally unaffected. It was under reconstruction in 2020.

A53

AL-SAFER MOSQUE

Name of heritage building in English	Al-Safer
Name of heritage building in Arabic	جامع الصفر
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	1960s A.D.
Owner	Sunni Waqf
Location (city and neighbourhood)	Jawlaq
GPS coordinates	36°20'28.5"N 43°07'38.0"E
Estimated level of damage: 1 (most) **to 10** (least)	8

This large mosque was built in the 1960s in front of al-Sa'a Church. It can be easily identifed thanks to its two tall, slender, concrete minarets. It did not sustain much damage in the battle of 2017 but has not been renovated since.

A54

BILAL AL-HABASHI MOSQUE

Name of heritage building in English	Bilal Al-Habashi
Name of heritage building in Arabic	جامع بلال الحبشي
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	End of 20th century
Owner	-
Location (city and neighbourhood)	Bab el Geish
GPS coordinates	36°20'18.3"N 43°07'59.4"E
Estimated level of damage: 1 (most) **to 10** (least)	10

This mosque was built in the gap left by the demolition of the ramparts at the old Bab al-Geish gate. It did not sustain any major damage in the battle of 2017 and has since been renovated.

A55

AL-M'ADHID MOSQUE

Name of heritage building in English	Al-M'adhid
Name of heritage building in Arabic	جامع المعاضيد
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Al-Makkawi
GPS coordinates	36°20'48.1"N 43°07'35.9"E
Estimated level of damage: 1 (most) **to 10** (least)	10

This ancient mosque is located just north of the al-Makkawi mosque. It has sustained little damage in the battle of 2017 and has already undergone renovation work.

A56

BAB AL-TOB MOSQUE

Name of heritage building in English	Bab Al-Tob
Name of heritage building in Arabic	جامع باب الطوب
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Bab Al-Tob
GPS coordinates	36°20'33.7"N 43°08'12.4"E
Estimated level of damage: 1 (most) **to 10** (least)	8

This mosque is situated just outide of the Bab Al-Tob gate on the ancient ramparts. It sustained little damage in the battle of 2017.

A57

MASJED AL-ʿARAGDA

Name of heritage building in English	Al-ʿAragda
Name of heritage building in Arabic	مسجد العراكدة
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine or *masjed*
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Hammam Al-Manqush
GPS coordinates	36°20'30.9"N 43°07'31.7"E
Estimated level of damage: 1 (most) **to 10** (least)	8

This sanctuary, or *masjed*, is located just north of the Mar Toma churches. It has some characteristic, although rather coarse, features of the end of the Ottoman period. It has not been particularly badly damaged neither through vandalism or war, and has been since restored.

A58

MASJED AL-SHAMA'

Name of heritage building in English	Al-Shama'
Name of heritage building in Arabic	مسجد الشماع
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	*Masjed*
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Sheikh abu Al-'Ali
GPS coordinates	36°20'28.1"N 43°07'52.8"E
Estimated level of damage: 1 (most) **to 10** (least)	10

This *masjed* is located slightly to the east of the Al-Qataniya Mosque. It sustained little damage in the battle of 2017 and has already been restored.

A59

MASJED AL-SHEIKH SHAMS-AL-DIN

Name of heritage building in English	Al-Sheikh Shams-Al-Din
Name of heritage building in Arabic	مسجد الشيخ شمس الدين
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	20th century
Owner	-
Location (city and neighbourhood)	Qantara
GPS coordinates	36°20'11.4"N 43°07'44.7"E
Estimated level of damage: 1 (most) **to 10** (least)	8

This sanctuary is located close to Nineveh Street, almost opposite the Al-Juwaijati Mosque. It has sustained almost no damage, and seems to have been cleaned up since the liberation of the city.

A60

ʿALI AL-HADI MOSQUE

Name of heritage building in English	ʿAli Al-Hadi
Name of heritage building in Arabic	جامع علي الحادي
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	20th century
Owner	Sunni Waqf
Location (city and neighbourhood)	Qantara
GPS coordinates	36°20'14.9"N 43°07'14.8"E
Estimated level of damage: 1 (most) **to 10** (least)	8

This sanctuary is located very close to Nineveh street, a little west of the al-Mahmuden mosque. It appears to have been completely rebuilt in the second half of the 20th century. It does not seem to have suffered any damage and has undergone a basic restoration.

A61

ʿABD AL-JALIL ʿAL-KHIDHRI MOSQUE

Name of heritage building in English	ʿAbd al-Jalil al-Khidhri
Name of heritage building in Arabic	جامع عبد الجليل الخذري
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	Sunni Waqf
Location (city and neighbourhood)	Al-Makkawi
GPS coordinates	36°20'50.8"N 43°07'33.5"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This *masjed* has been completely destroyed by Daesh.

A62

AL-SHAHIDEN MOSQUE

Name of heritage building in English	Al-Shahiden
Name of heritage building in Arabic	جامع الشهيدين
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Tell Iknas
GPS coordinates	36°20'27.6"N 43°07'04.9"E
Estimated level of damage: 1 (most) **to 10** (least)	1

A dome linked to the mosque (probably a tomb) has been completely destroyed by Daesh.

A63

AL-ABARIKI MASJED

Name of heritage building in English	Al-Abariki
Name of heritage building in Arabic	مسجد الابريكي
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Bab al-'Iraq
GPS coordinates	36°20'07.7"N 43°07'54.0"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This small *masjed* has been completely destroyed by Daesh.

A64

AL-RIDHUANI MASJED

Name of heritage building in English	Al-Ridhuani
Name of heritage building in Arabic	مسجد الرضواني
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	*Masjed*
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Sheikh Muhammad
GPS coordinates	36°20'12.1"N 43°07'50.0"E
Estimated level of damage: 1 (most) **to 10** (least)	-

This small *masjed* seems to have been destroyed by Daesh.

A65

AL-SHEIKH ABU AL-'ALA MASJED

Name of heritage building in English	Al-Sheikh abu Al-'Ala
Name of heritage building in Arabic	مسجد الشيخ أأبو العلا
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Sheikh abu al-'Ala
GPS coordinates	36°20'29.1"N 43°07'54.0"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This small *masjed* has been completely destroyed by Daesh.

A66

AL-ʻABBAS MOSQUE

Name of heritage building in English	Al-ʻAbbas
Name of heritage building in Arabic	جامع العباس
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	20th century
Owner	-
Location (city and neighbourhood)	Suq al-Tibn
GPS coordinates	36°20'33.9"N 43°07'58.9"E
Estimated level of damage: 1 (most) **to 10** (least)	1

The minaret of this small mosque was originally made of wrought iron on a stone made base. it has been completely destroyed by Daesh.

A67

AWLAD AL-HASAN MOSQUE

Name of heritage building in English	Awlad al-Hasan
Name of heritage building in Arabic	جامع اولاد الحسن
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Mosque
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Suq al-Tibn
GPS coordinates	36°20'35.9"N 43°07'60.0"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This mosque in the middle of the *suq* districts has been completely destroyed by Daesh.

MOSQUES NOT FOUND

A number of mosques were not found during this search. In the following list, a number of mosques probably correspond to some of the mosques listed above whose names could not be found:

- Al-Suq Al-ʻAlua mosque (سوق العلوة)
- Al-ʻAnbar mosque (جامع العنبار), could correspond to the Al-Makkawi mosque (A34)
- Bab Al-Tob mosque (جامع باب الطوب)
- Zaqaq Al-Hisn mosque (جامع زقاق الحصن), might correspond to the mosque positioned by Herzfeld on A32
- ʻAbdallah Beg mosque (جامع عبدالله بك). It could be (or have been) close to the old minaret of the Al-Omayi mosque, in this area: 36°20'48.6"N 43°07'50.7"E
- Al-Sheikh ʻAjil mosque (جامع الشيخ عجيل)
- Mohammad Najib Al-Jader mosque (جامع محمد نجيب الجادر)
- Al-Ajita mosque (جامع الاجيطى)

CHURCHES

B02

OUTSIDE TAHIRA CHURCH OF THE SYRIAN ORTHODOX

Name of heritage building in English	Outside Tahira of the Syrian Orthodox
Name of heritage building in Arabic	كنيسة الطاهرة للسريان أرثوذكسية
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	1744 A.D./ 1157 H.
Owner	Syrian Orthodox Church
Location (city and neighbourhood)	Maidan Ahdar
GPS coordinates	36°21'10.6"N 43°07'13.6"E
Estimated level of damage: 1 (most) **to 10** (least)	1

The outside Tahira Church of the Syriac Orthodox was built in 1744 A.D./ 1157 H. when a number of building authorizations were issued to the Christians in recognition of their combative behaviour during the siege of Nadir Shah in 1743 A.D./ 1156 H. Although similar in structure to its neighbour Tahira of the Chaldeans, it was much less richly decorated. The monumental door of Mar Hudeme was brought there just before 2014. It is the only church in the city that was completely destroyed by so-called Islamic State militants in July 2014, the rubble was removed from the site.

B05

MAR YUSSIF CHURCH

Name of heritage building in English	Mar Yussif church
Name of heritage building in Arabic	كنيسة مار يوسف
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	1744 A.D./ 1157 H.
Owner	Chaldean Church
Location (city and neighbourhood)	Na'lband
GPS coordinates	36°20'44.2"N 43°07'59.2"E
Estimated level of damage: 1 (most) **to 10** (least)	6

This small church was built close to the Qal'a Al-Tahira churches in 1894 A.D./ 1311 H., following the authorizations issued to minorities to build new religious buildings in the Ottoman Empire. It was partially damaged in the battle of 2017.

B06

NEW TAHIRA SYRIAN CATHOLIC CHURCH OF QAL'A

Name of heritage building in English	New Tahira Syrian Catholic church of Qal'a
Name of heritage building in Arabic	كنيسة الطاهرة للسريان الكاثوليك الجديدة
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	1862 A.D./ 1279 H.
Owner	Syrian Catholic Church
Location (city and neighbourhood)	Na'lband
GPS coordinates	36°20'41.6"N 43°07'57.1"E
Estimated level of damage: 1 (most) **to 10** (least)	3

This new Syrian Catholic cathedral was built close to the old Tahira church of Qal'a in 1862 A.D./ 1279 H., following the authorizations for minorities to build new religious buildings in the Ottoman Empire. It was heavily damaged in the battle of 2017. The demining operations carried out there in 2019 were the subject of a dispute between the bishop and the deminers.

B08

NEW TAHIRA SYRIAN ORTHODOX CHURCH OF QAL'A

Name of heritage building in English	New Tahira Syrian Orthodox church of Qal'a
Name of heritage building in Arabic	كنيسة الطاهرة سريانية أرثوذكسية
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	1896 A.D./ 1314 H.
Owner	Syrian Catholic Church
Location (city and neighbourhood)	Na'lband
GPS coordinates	36°20'39.0"N 43°07'56.7"E
Estimated level of damage: 1 (most) **to 10** (least)	6

This new Syrian Orthodox church was built close to the old Tahira church of Qal'a in 1896 A.D./ 1314 H., following the issuing of authorizations for minorities to build new religious buildings in the Ottoman Empire. It was partially damaged in the battle of 2017.

B09

SOURP ASDWADZADZIN CHURCH

Name of heritage building in English	Sourp Asdwadzadzin (Holy Mother of God)
Name of heritage building in Arabic	الكنيسة الرسولية الأرمنية (أم الرب المقدسة)
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	1967 A.D.
Owner	Armenian Apostolic Church
Location (city and neighbourhood)	Na'lband
GPS coordinates	36°20'39.0"N 43°07'56.7"E
Estimated level of damage: 1 (most) **to 10** (least)	6

This church which belongs to the Armenian Apostolic Church was built in 1967 A.D. close to the three Qal'a Al-Tahira churches. It was vandalised by Daesh but did not sustain significant damage in the battle of 2017.

B17

MAR PETIUN CHURCH

Name of heritage building in English	Mar Petiun
Name of heritage building in Arabic	كنيسة مار بثيون
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	10th A.D./ 4th H. century – 1850 A.D./ 1266 H.
Owner	Chaldean Church
Location (city and neighbourhood)	Mansuriya
GPS coordinates	36°20'16.8"N 43°07'44.4"E
Estimated level of damage: 1 (most) **to 10** (least)	5

The Mar Petiun church is located just behind the 'Omar Al-Aswad mosque, close to Faruq street. Its origins may date back to the 10th A.D./ 4th H. century, and under the influence of the Jalili family it became the first Catholic church in the city when it was entrusted to the Chaldeans in 1756 A.D./ 1169 H.. This very small single nave church also has a reliquary niche under the street. It was extensively restored in 1850. Mar Petiun had been abandoned for many years and its vault collapsed in 2013.

B18

SUMMER HOUSE OF THE BISHOP

/ AL-QASR – FORMER GERMAN CONSULATE

Name of heritage building in English	House of the Bishop
Name of heritage building in Arabic	البيت المطران / القسر
Type of heritage building (religious, civil, etc.)	Civil
Type of building (i.e. church, house, gate, etc.)	Consulate – Summer house
Date/period of main construction	Early 20th century
Owner	Syrian Catholic Church
Location (city and neighbourhood)	Bait Al-Matran
GPS coordinates	36°19'53.4"N 43°08'35.3"E
Estimated level of damage: 1 (most) **to 10** (least)	7

The new district beyond the Al-Khidhr Mosque became the new administrative centre of the city of Mosul at the end of the 19th A.D./ 13th H. century, alongside the barracks and the wali's palace. The foreign consulates, French, English and then German, were established there. The German consulate took on great importance at the beginning of the 20th century, probably due to the alliance between the German and Ottoman empires. In 1919 A.D./ 1337 H., the Germans were driven out and probably left the house and the large garden to the Syrian Catholic bishop, who made it his summer residence. At present, the house is no longer used by the bishop and urban sprawl has caught up with the property, although it has remained free of any additional constructions. The main house is inhabited by a family and is in relatively good condition, but the outbuildings at the bottom of the garden are beginning to fall into ruin due to lack of maintenance. It remains a very interesting piece of architectural testimony, with a mixture of western and local architecture.

B19

SAINT JOHN DOMINICAN SEMINARY – FORMER APOSTOLIC REPRESENTATION

Name of heritage building in English	Saint John seminary (séminaire Saint Jean)
Name of heritage building in Arabic	السيمينير ماريوحنا
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Consulate – Seminary
Date/period of main construction	19th A.D./ 13th H. century
Owner	Latin Church
Location (city and neighbourhood)	Jawlaq
GPS coordinates	36°20'24.5"N 43°07'43.5"E
Estimated level of damage: 1 (most) **to 10** (least)	7

During the 19th A.D./ 13th H. century, the Second French Empire provided important assistance in developing the Catholic missions in the Ottoman Empire. A huge building was built for this purpose, probably with the support of the Jalili family, and perhaps on the site of a caravanserai, to house the apostolic representation. When Nineveh street was built, the seminary of the Dominican Fathers was destroyed and moved into the building, leaving little room for the apostolic nuncio. This seminary was active until the 1970s A.D., when its operations were disrupted by the expulsion of the French Dominicans from Iraq, notably Brother Jean-Dominique Fiey. Its neo-gothic style, built using local techniques, makes it something of an architectural curiosity. Today the building is poorly maintained and is in danger of disappearing in the long term.

B20

CHALDEAN SEMINARY

Name of heritage building in English	Chaldean seminary
Name of heritage building in Arabic	السيمينيرالكلداني
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Seminary
Date/period of main construction	19th A.D./ 13th H. century
Owner	Chaldean Church
Location (city and neighbourhood)	Mansuriya
GPS coordinates	36°20'17.6"N 43°07'32.9"E
Estimated level of damage: 1 (most) **to 10** (least)	6

The former Chaldean seminary was used until the opening of the Dominican inter-community seminary. It is located between the Meskinta and Shem'un Al-Safa churches. The building was damaged in 2017, and could disappear due to lack of maintenance.

B21

PROTESTANT CHURCH

Name of heritage building in English	Protestant church
Name of heritage building in Arabic	-
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Church
Date/period of main construction	End of 19th century
Owner	-
Location (city and neighbourhood)	Jawlaq
GPS coordinates	36°20'24.9"N 43°07'35.4"E
Estimated level of damage: 1 (most) **to 10** (least)	7

This building has served as a protestant church since the end of the Ottoman period. It still has a richly decorated door, that was not damaged by Daesh. It appears to have been put under the protection of the official Christian *Waqf*, but its current function is unknown.

SHRINES

C01

AL SHEIKH ʻAMIR / ABU AL-HAWAWIN SHRINE

Name of heritage building in English	Al-Sheikh 'Amir /Abu al-Hawawin
Name of heritage building in Arabic	الحواوين ابو / عامر الشيخ مرقد
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Shaikh Fathi
GPS coordinates	36°20'38.7"N 43°07'13.0"E
Estimated level of damage: 1 (most) **to 10** (least)	4

This small sanctuary is located in the former, large cemetery that surrounded the mosque of Imam al-Baher. It is below ground level, so only the dome was visible. A garage was installed around it in 2012, and the shrine was destroyed by Daesh in 2014. The dome has collapsed, but the lower part of the shrine, below ground level, seems to have been preserved.

C04

DAWSAT ʿALI - MASJED SAYID MUHAMMAD

Name of heritage building in English	Dawsat ʿAli – Sayid Muhammad
Name of heritage building in Arabic	دوسة علي- مسجد سيد محمد
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine / *masjed*
Date/period of main construction	1382 A.D./ 784 H. – ?
Owner	-
Location (city and neighbourhood)	Hammam Al-Manqush
GPS coordinates	36°20'36.1"N 43°07'28.8"E
Estimated level of damage: 1 (most) **to 10** (least)	9

It appears that the current *masjed* known as Sayid Muhammad stands on the site of the former shrine of Dawsat ʿAli, which was observed by travellers up until the beginning of the 20th century. The origins of this small shrine are debatable. It bore the date of 1382 A.D./ 784 H., which is extremely rare in Mosul. Today, nothing remains of the sculptures in the shrine described by Herzfeld. The outside doors and windows date back to the first half of the 20th century, and the inside is completely covered in contemporary plastic cladding. Are the two buildings the same or did the shrine of Dawsat ʿAli simply disappear? Whatever the case, the religious changes in the city probably caused the demise of the old shrine, possibly at the same time as the shrine of Panja ʿAli whose *mihrab* was transferred to the Baghdad museum.

C05

NABI DANIEL

Name of heritage building in English	Nabi Daniel
Name of heritage building in Arabic	مرقد النبي دانيال
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Bab Al-Masjid
GPS coordinates	36°20'41.5"N 43°07'25.4"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This small shrine is located just south of the Sultan Uweis mosque. It had a small dome in a field below ground level. Given its proximity to the great synagogue, it can be assumed that this tomb of the Prophet Daniel was originally a Jewish site. The shrine was razed to the ground by Daesh in 2014, but most of the outbuildings remain. At the end of 2019 it was under reconstruction, financed with private funds.

C08

ʻABD AL-RAHMAN SHRINE

Name of heritage building in English	ʻAbd Al-Rahman
Name of heritage building in Arabic	مزار عبدالرحمن
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	ʻAbd Khub
GPS coordinates	36°21'00.4"N 43°07'28.6"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This small shrine is located on the side of the main road that directly connects Bab Sinjar to the opposite bank. It was originally positioned in the centre of a large cemetery, at the northern edge of the urbanized part of the old city. The dome was razed to the ground by Daesh in 2014, but the rubble seems to have been left on site. A large octagonal mosque was built right next door in 2013, but was never completed.

C09

IMAM IBRAHIM AL-JARAHI

Name of heritage building in English	Imam Ibrahim Al-Jurahi
Name of heritage building in Arabic	مسجد الإمام ابراهيم
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Bab Al-Nabi
GPS coordinates	36°20'45.2"N 43°07'47.7"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This small shrine is on the same side of the long street that passes in front of Nabi Jirjis. It was demolished by Daesh in 2014 and the site cleared of all rubble.

C10

TOMB OF IBN AL-ATHIR

Name of heritage building in English	Ibn Al-Athir
Name of heritage building in Arabic	ابن الاثير
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Tomb
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Bab Sinjar
GPS coordinates	36°20'28.9"N 43°06'59.8"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This site, located just outside of the ancient Bab Sinjar, was believed to be the tomb of Ibn Al-Athir, the famous 12th A.D./ 6th H. and 13th A.D./ 7th H. century historian. The location of the tomb was moved after the destruction of the walls when the road network was altered. It was placed in the middle of a large roundabout in front of the stadium. It was completely destroyed by Daesh.

C11

AL-SHEIKH ISSA DEDE AL-JILANI SHRINE

Name of heritage building in English	Al-Sheikh Issa Dede Al-Jilani
Name of heritage building in Arabic	مرقد عيسى دده الجيلاني
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	ʿAbd Khub
GPS coordinates	36°21'01.2"N 43°07'41.0"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This small mausoleum was located in the same large cemetery as that of Imam 'abd Al-Rahman in the north of the formerly urbanized part of the city, not far from the Tigris river. It was destroyed by Daesh in 2014 but the rubble is still in place.

C12

MAQAM SHAHNAZ

Name of heritage building in English	Shahnaz
Name of heritage building in Arabic	مقام شاهناز
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Hammam Al-Manqush
GPS coordinates	36°20'33.3"N 43°07'28.8"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This shrine was located slightly to the west of the Al-Nuri mosque, in a small cemetery. It was destroyed by Daesh in 2014.

C13

UNKNOWN SHRINE

Name of heritage building in English	-
Name of heritage building in Arabic	-
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Mayasa
GPS coordinates	36°20'22.0"N 43°07'22.4"E
Estimated level of damage: 1 (most) **to 10** (least)	3

This shrine or *masjed* is located slightly to the north of the Al-Mahmuden Mosque. It was not attacked by Daesh but sustained damage in the battle of 2017. It has not yet been restored. The dome may also simply be part of the ʿAli Al-Hassun house.

C14

UNKNOWN SHRINE

Name of heritage building in English	-
Name of heritage building in Arabic	-
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Khazraj
GPS coordinates	36°20'28.2"N 43°07'21.8"E
Estimated level of damage: 1 (most) **to 10** (least)	8

This sanctuary, or *masjed*, is located just west of the Mar Toma churches. It has not been particularly affected by the destruction caused by vandalism or war, but a lack of maintenance has brought it to the brink of ruin. The dome may also simply be part of the Ahmad al-Suda house.

C15

BRITISH CEMETERY

Name of heritage building in English	British Cemetery
Name of heritage building in Arabic	-
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Cemetery
Date/period of main construction	From WWI
Owner	-
Location (city and neighbourhood)	Bab Sinjar
GPS coordinates	36°20'29.3"N 43°06'42.7"E
Estimated level of damage: 1 (most) **to 10** (least)	5

At the end of World War I, dead soldiers of all nationalities, British, Ottoman and Indian, were buried in this large cemetery which, at this time, was located just outside of the old city at the Bab Sinjar Gate. It also contains the graves of British consuls. The cemetery was damaged during the occupation by Daesh and most of the tombs are broken.

C16

MARQED AL-SAFIN

Name of heritage building in English	Al-Safin
Name of heritage building in Arabic	مرقد السفين
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Sheikh Fathi
GPS coordinates	36°20'37.8"N 43°07'17.0"E
Estimated level of damage: **1** (most) **to 10** (least)	1

This shrine was located in the great cemetery in the centre of which stood the mosque of Imam Al-Baher, between the mosque and the Great Synagogue. It was razed to the ground by Daesh in 2014 and the rubble was removed from the site.

C17

TAKIYA AL-SHEIKH ʻABDALLAH AL-FEYDHI

Name of heritage building in English	Al-Sheikh ʻAbdallah Al-Feydhi
Name of heritage building in Arabic	تكية الشيخ عبدالله الفيضي
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Takiya
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	ʻAmmu Al-Baqqal
GPS coordinates	36°20'36.9"N 43°07'46.5"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This building was located just south of Nabi Jirjis. A Takiya is a place where the Sufi community used to gather. It was badly damaged in the battle of 2017 and part of the building disappeared during the 2018 clean-up operations. In 2020 another building was under reconstruction for use as a *masjed*.

C18

MARQED AL-SHEIKH AL-ʻANAZ

Name of heritage building in English	Sheikh Al-ʻAnaz
Name of heritage building in Arabic	مرقد الشيخ العناز
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Sheikh abu al-'Ula
GPS coordinates	36°19'53.4"N 43°08'00.8"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This shrine is located not far from Nabi Shit. It was positioned in the middle of the very large cemetery bordering the city to the south. Urban spread caused it to be moved a few dozen meters further to become a relatively large mosque. It was destroyed by Daesh in 2017.

C19

MADRASAT AL-RASHID

Name of heritage building in English	Al-Rashid
Name of heritage building in Arabic	مدرسة الرشيد
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	School / Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Kawazen
GPS coordinates	36°20'50.0"N 43°07'53.1"E
Estimated level of damage: **1** (most) **to 10** (least)	1

This building was located just north of the broken minaret of the al-'Omayi mosque. The school probably included a shrine or a tomb, as it was razed to the ground by Daesh in 2014. The rubble still remains on site.

C20

MARQED AL-IMAM ZEIN AL-ʿABDIN

Name of heritage building in English	Zein Al-ʿAbdin
Name of heritage building in Arabic	مرقد الامام زين العابدين
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	End of the 19th A.D. / 13th H. century
Owner	-
Location (city and neighbourhood)	Qantara
GPS coordinates	36°20'08.4"N 43°07'37.0"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This shrine was located slightly to the east of the al-Ziwani mosque. It was razed to the ground by Daesh in 2014. The rubble still seems to be still in place, but only a small proportion is from the original building.

C21

SITNA FATIMA SHRINE

Name of heritage building in English	Sitna Fatima
Name of heritage building in Arabic	ستنا فاطمة
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Maidan Ahdar
GPS coordinates	36°21'12.3"N 43°07'17.1"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This shrine is next to that of Imam Mohsen. Tradition names it as the tomb of Fatima, daughter of Hossein. It was razed to the ground by the so-called Islamic State in 2017. The rubble has remained in place.

C22

SHEIKH MUHAMMAD ABU AL-WAFA SHRINE

Name of heritage building in English	Sheikh Muhammad abu Al-Wafa
Name of heritage building in Arabic	مرقد الشيخ محمد ابو الوفا
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Maidan Ahdar
GPS coordinates	36°21'10.0"N 43°07'04.9"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This small shrine was located just outside the city walls, next to the old Bab al-'Imadi gate. It seems to have disappeared with the creation of the large crossroads between the extension of Faruq Street and the main road on the site of the old ramparts.

C23

SHEIKH MUHAMMAD AL-GHIZLANI SHRINE

Name of heritage building in English	Sheikh Muhammad Al-Ghizlani
Name of heritage building in Arabic	مرقد الشيخ محمد الغزلاني
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Ghizlani
GPS coordinates	36°19'08.1"N 43°08'09.0"E
Estimated level of damage: 1 (most) **to 10** (least)	1

According to tradition, this small sanctuary is that of Muhammad al-Ghizlani, a mystic who died in 1208. It is located some two kilometers south-west of the old city of Mosul, not far from the modern-day airport. The building was razed to the ground by Daesh in 2017.

C24

AL-IMAM MOHSEN SHRINE

Name of heritage building in English	Al-Imam Mohsen
Name of heritage building in Arabic	الامام محسن
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Maidan Ahdar
GPS coordinates	36°20'28.2"N 43°07'21.8"E
Estimated level of damage: 1 (most) **to 10** (least)	1

See A26 with the mosque of Imam Mohsen

C25

AL-SHEIKH MANSUR SHRINE

Name of heritage building in English	Al-Sheikh Mansur
Name of heritage building in Arabic	مرقد الشيخ منصور
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Tell Iknas
GPS coordinates	36°20'32.0"N 43°07'08.9"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This shrine has been completely destroyed by Daesh.

C29

ʻALI AL ASGHIR

Name of heritage building in English	ʻAli al-Asghir
Name of heritage building in Arabic	مرقد علي الأصغر
Type of heritage building (religious, civil, etc.)	Religious
Type of building (i.e. church, house, gate, etc.)	Shrine
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Jami' al Kabir
GPS coordinates	36°20'37.1"N 43°07'34.8"E
Estimated level of damage: 1 (most) **to 10** (least)	1

This shrine, located very close at the West of the al-Nuri mosque, has been completely destroyed by Daesh.

SHRINES NOT FOUND

A number of shrines were not found during this search. In the following list, a number of shrines probably correspond to some of the shrines listed above whose names could not be found:

- Shah Zenan, whose grave was in the Nakeshle Hammam
- Zeid son of Imam Muhammad, from the familiy of ʻAli an Hussain, should be in the Bab Al-Beidh district
- Sitt Kulthum, sister of Sitt Fatima, should be in the Khatuniya district
- Sitt Nafisa, another sister of Sitt Fatima, in the Bab Al-Saray district
- Sheikh Muhammad Al-Khallal, in the Hosh Al-Khan district, close to the Tahira of Qal'a church. This used to be the old Mar Zena church.
- Sheikh abi Sa'id Ahmad
- Sheikh Fathallah Al-Mawsili
- Sheikh Mutaʼafi
- Sheikh Khair Al-Nassaj
- Sheikh Muhammad Al-Mulaham
- Sheikh Muhammad Al-Balkisi
- Sheikh Muhammad Al-Gharabili
- Sheikh abu Nasr ʻAbdallah
- Sheikh abu Al-'Ala
- Sheikh ʻAbbas Al-Mustaʼjil
- Sheikh Qara, in the Sarjkhana district
- Sheikh abu Al-Fath, close to Sheikh Al-ʻAnaz
- Abu ʻOmar Kemdi Al-Din Musa, close to the shrine of Sheikh abu Al-Fath
- Sheikh Sharaf Al-Din abu Al-Fadhail, outside of the old city of Mosul

SCHOOLS

F01

MADRASA AL-SAIGH

Name of heritage building in English	Al-Saigh
Name of heritage building in Arabic	مدرس الصائغ للعلوم و النقلي و العقلية
Type of heritage building (religious, civil, etc.)	Civil
Type of building (i.e. church, house, gate, etc.)	School
Date/period of main construction	-
Owner	-
Location (city and neighbourhood)	Bab Al-Nabi
GPS coordinates	36°20'43.9"N 43°07'46.1"E
Estimated level of damage: 1 (most) **to 10** (least)	5

This school was located just behind the shrine of Imam Ibrahim, north of Nabi Jirjis. It was largely destroyed in the battle of 2017 and has not been rebuilt.

F02

MADRASA AL-ʻADADIYA AL-SHARQIYA

Name of heritage building in English	Al-'Adadiya Al-Sharqiya
Name of heritage building in Arabic	مدرس الاعدادية الشرقية
Type of heritage building (religious, civil, etc.)	Civil
Type of building (i.e. church, house, gate, etc.)	School
Date/period of main construction	1910s A.D./ 1327-1338 H.
Owner	-
Location (city and neighbourhood)	ʻOmar Al-Mawla
GPS coordinates	36°20'21.5"N 43°08'21.9"E
Estimated level of damage: 1 (most) **to 10** (least)	10

This school, built next to the Al-Khidhr mosque, is a very beautiful monumental building with a square floor plan around a courtyard, dating from the Ottoman period. It appears to have become an annex of the University of Mosul. It was rapidly restored in 2018.

F03

MADRASA QASSEM AGHA AL-JALILI

Name of heritage building in English	Qassem Agha Al-Jalili
Name of heritage building in Arabic	مدرس قاسم أغا الجليلي
Type of heritage building (religious, civil, etc.)	Civil
Type of building (i.e. church, house, gate, etc.)	School
Date/period of main construction	18th A.D./ 12th H. century
Owner	-
Location (city and neighbourhood)	Rab'iya
GPS coordinates	36°20'21.0"N 43°07'43.5"E
Estimated level of damage: 1 (most) **to 10** (least)	10

This school was built by the Jalili family, whose house it touches to the side of the Al-Rab'iya mosque. It was damaged in the battle of 2017, has since been renovated and is now functioning again.

OTHER

I04

FRENCH CONSULATE

Name of heritage building in English	French consulate
Name of heritage building in Arabic	القنصلية الفرنسية
Type of heritage building (religious, civil, etc.)	Civil
Type of building (i.e. church, house, gate, etc.)	Consulate
Date/period of main construction	19th A.D./ 13th H. century
Owner	-
Location (city and neighbourhood)	ʿOmar Al-Mawla
GPS coordinates	36°20'04.6"N 43°08'26.4"E
Estimated level of damage: 1 (most) **to 10** (least)	1

The French consulate played an extremely important political role in the second half of the 19th century, both diplomatically and culturally. With the expansion of the city, a new building was probably constructed towards the end of the 19th A.D./ 13th H. century in the new administrative district, beyond the Al-Khidhr mosque. The building seems to have disappeared over the course of 2017. Its site is now part of a huge police station.

PERSPECTIVES AND CONCLUSION

WORK AND COSTS

History cannot be changed. As much as we might like the diversity and wealth of the Mosul described herein to have continued up until the present day, for its encounter with modernity to have been fertile, birthing new creations whilst take care of its immense heritage, Mosul's history is what it is and the old city is now the product of criminal vandalism, the torment of war, as well as the progressive departure of the city's elite and wealthy families over the last few decades. Efforts are currently being made to attempt to save whatever can be whilst numerous old houses in a weakened state or are simply considered old fashioned have already disappeared forever. However, the budgets are tiny and given the urgent need for housing it is difficult to ask a population which has been through so much and is often living in truly appalling conditions to do any more. But is it not this very form of disconnect with its roots which pushed this population into the open arms of the so-called Islamic State? Taking care of a city's heritage is more than a fleeting offer of material assistance, received as a miraculous gift but with no future, or as an inevitable humiliation. More than this, this care and attention help a population lay down its roots once more, no longer deceived by the false promises of ISIS.

After the emergency phase, heritage is an effective, long-term means of supporting the population. Funding the reconstruction is a way of creating jobs which restore the pride and dignity of local tradespeople. It is also a way of sustaining expertise which is being lost and allowing the population to reappropriate both its history and its future.

Experience in the field shows that a well-organised worksite, managed directly and benevolently, using local tradespeople and workers, is inexpensive. This was clearly demonstrated two years ago when ALIPH funded the reconstruction of the mausoleum of Mar Behnam, some 20 kilometres to the south of Mosul. This efficiency can only be obtained by investing heavily in the field, establishing good working relationships and paying workers directly.

This heritage study highlights the forty buildings in the city of the greatest heritage interest. Unfortunately, some of them have already disappeared irrevocably. The others can still be saved and for a relatively small cost, whilst simultaneously providing a generation of local architects, as well as numerous inhabitants of the old city with work. In parallel to the building work, proper professional training should be provided in order to accomplish high quality work supported by case-by-case decisions on the specific restoration issues encountered.

The issues are very similar from one building to another, many have already been dealt with in the specific case of the mausoleum of Mar Behnam: how to sort the rubble safely and avoid any potential explosive devices; what to do with previous restoration work which has sometimes deteriorated the building and used excessive amounts of concrete; how to restore the original building and which aspects, in particular when there is very little documentation; how to choose between preserving a damaged,

but original, material or restoring the original form; how to integrate modern comforts; how to take into account humidity and capillary infiltration.

Generally speaking, there are two extremes that should be avoided: seeing only the function with no regard for the materials even if this means destroying and entirely rebuilding the building thus losing its memory; and conversely museumization which disconnects the building from its function and its users to satisfy a handful of heritage fanatics. By following a few simple common rules, it would be possible to transform Mosul's heritage into a thriving system with both a history and a future.

WORK REQUIRED AND ESTIMATED COSTS

With all these conditions in place we can obtain an overall notion of the cost of restoring each of the buildings which can still be saved. The costings proposed below have been loosely estimated by producing a quick list of the work required for each building where restoration work is still feasible, selected from the list of buildings with a full fact sheet, and extrapolating from the reconstruction costs incurred for the work on the Mar Behnam mausoleum.

WORK REQUIRED

A01-02 - Al-Omawi mosque

Work on the Al-Omawi mosque would mainly aim to make it available for worship whilst also providing facilities for offering the ancillary functions previously proposed. It would also be interesting to restore the minaret which, although in very poor condition, is a testament to the former state of the city.

- Mine and rubble clearance and sorting
- Reinforcement and possible demolition of the surrounding buildings
- Structural reinforcement of the mosque
- Finishing works, removal of stone and plaster coatings, etc.
- Installation of missing joinery, doors and windows
- Total reconstruction of the missing buildings, including all visitor amenities
- Reinforcement of the minaret.

A03 - Al-Nuri mosque

The reconstruction of the mosque, and of the minaret in particular, is a flagship project of crucial importance for the future of the city. Given the size of the buildings, in particular the minaret, the task will be difficult and extremely costly.

- Documentary research on all the buildings
- Architectural choices regarding the reconstruction of the mosque

- Mine clearance and temporary support
- Removal and sorting of rubble
- Reconstruction based on the selected projects
- Restoration of old features
- All finishing works
- Work on the courtyard and to secure the surrounding buildings.

A04 - Al-Mujahidi mosque

Although it is one of the city's most valuable heritage buildings, the complete disappearance of the mosque and the removal of the rubble makes any hope of a "scientific" restoration of the building illusory. The fate of the rubble could be investigated, and certain treasures might be recovered, but the plaster *mihrab* has certainly completely disappeared. The other question concerns what the people intend to do with the structure of the new mosque left by Daesh? The most credible solution for a reconstruction project that will necessarily be completely different from the lost mosque, would be to include a large exhibition space presenting documents and reconstructions of the Al-Khidhr mosque as it was both before its destruction and over the ages.

- Search for rubble if possible
- Extensive literature and images search
- Work on the museography to be integrated into the project for the new mosque.

A06 - Nabi Jirjis shrine

Unfortunately, there is nothing left of what was once the shrine of Nabi Jirjis. There might be some rubble left on site, but there is no way of knowing if it contains anything of interest. Investigations would need to be carried out to find out what happened to the rubble from the buildings destroyed by Daesh. It might be possible to recover some elements that could be incorporated into a possible reconstruction. It would also be interesting to know what happened to the capitals described in 1910 A.D./ 1328 H. and which disappeared during the 20th century. Nabi Jirjis was an important part of the identity of the city of Mosul, as were Nabi Yunes and Nabi Shit, which also disappeared. Rebuilding the mosque, in one form or another depending on what elements can be recovered and the state of the foundations, would be highly symbolic for the city.

A07 - Al-'Omariya mosque

Work on the mosque itself, which is no longer of any real heritage interest, is underway and does not require any further intervention. However, action could be taken to restore the minaret.

- Sorting and recovering the rubble from the minaret
- Checking the stability of the structure
- Production and firing of bricks according to the existing models to replace those missing
- Reconstruction of the destroyed parts of the minaret
- The carved *mihrabs*, if they are still in place, may need to be restored.

A08 - Khuzam mosque

- Manufacture bricks in appropriate shapes and add glazing where required
- Restoration of the minaret to its former state
- If possible, proper restoration of the interior of the mosque and removal of the plastic cladding.
- Work to refine the plaster decorations to restore their original angularity.

A09 - Sheikh 'Abdal mosque

- Demining and rubble clearance from the destroyed buildings
- Removal of the layer of concrete and restoration of the dome to its former state
- Reinforcement of the masonry and installation of metal tie rods
- Restoration of the minaret to its former state with its ribbed cone shaped dome
- Repairing the interior plaster coatings
- All interior finishing work and joinery
- Refurbishment of the ancillary functions (ablutions, etc.).

A11 - Sultan Uweis mosque

- Removal and sorting of rubble, recovery of building materials
- Extensive documentation work
- Reconstruction of the mosque identically and according to traditional methods
- Reconstruction of the outbuildings with their functions (ablutions, etc.).

A13 - Al-Aghawat mosque

- Removal and sorting of rubble, recovery of building materials
- Reconstruction of the east wing identically and using traditional techniques
- Interior restoration, removal and repair of all coatings
- Reconstruction or restoration of the outbuildings to fulfil their specific functions (ablutions, etc.)
- Restoration of the minaret to its former state. Manufacturing of bricks with adapted shapes based on the original models
- Reconstruction of a new *mihrab* identical to the old one, or restoration of the original *mihrab* in situ

As above for the *minbar*

A14 - Al-Basha mosque

There remains very little to restore in the Al-Basha Mosque itself. However, a mission to restore the tombs would be of real heritage interest both in terms of the history of the city and because they are a rare example in Iraq of typical Ottoman funerary art. It is possible that the Jalili family may eventually carry out this work.

- Documentary research, recovery, sorting, carving of additional parts required and putting back together the features composing the tombs.

A15 - Imam Al-Baher mosque

- Removal and sorting of rubble, recovery of building materials
- Reconstruction of the mausoleum hall according to the available documentation

- Reconstruction of the mosque according to the selected project
- Reconstruction or restoration of the outbuildings with their functions (ablutions, etc.)
- Completion of the minaret according to the past project

A16 - Al-Rab'iya mosque

- Demining and the removal of rubble from the destroyed buildings
- Reconstruction of the exterior walls on the eastern side and reconstruction of the courtyard
- Removal of the 1980s decor and restoration of the dome to its former state using lime
- Repair of the interior plaster coatings
- Digging of the ground at the entrance door and repairing the lintel stalactites
- All interior finishing work and joinery
- Refurbishment of ancillary functions (ablutions, etc.)

A17 - Al-Ziwani mosque

Work on the mosque itself has already been satisfactorily implemented. However, action could be taken to restore the minaret.

- Sorting and recovering the rubble from the minaret
- Checking the stability of the structure, and, if necessary, work to stabilize the minaret
- Production and firing of bricks according to the existing models to replace missing parts
- Reconstruction of the destroyed sections of the minaret

A18 - Nabi Shit mosque

Unfortunately, the total disappearance of the Nabi Shit Shrine and the removal of the rubble makes it impossible to renovate it exactly as it was. In fact, since the 1965 A.D. renovation it contained very few features of any real heritage value. A reconstruction from scratch should therefore be envisaged, based on the fact that the tomb of the prophet has now disappeared. The choice of the style of the reconstruction is completely open, imitating the neo-Moorish option does not seem an appropriate option. The 1965 A.D. dome above the tomb could however be a beautiful and valuable source of contemporary inspiration.

A20 - Al-Na'maniya – Al-Qataniya mosque

- Light renovation in the inside of the mosque
- Masonry work on the mosque and surrounding buildings
- Restoration of the brick decoration of the outer dome, including manufacture of the missing bricks, total dismantling and reassembly using lime and not *jess*, which is not a material suitable for a part accessible to the rain water
- Replacing missing joinery
- All finishing works
- Refurbishment of visitor amenities.

A21 - Al-Shahwan – Sheikh Al-Shat mosque

The Sheikh Al-Shat Mosque is a unique and fundamental vestige of Mosul's heritage. The fact that its remains have not been razed to the ground along with the rest of the neighbourhood testifies

to its importance to the municipality. However, its condition and situation make difficult to imagine both what work will be required and what its future might hold. It is possible that the rubble could be recovered and the mosque rebuilt as closely as possible to its original form.

- Demining of rubble
- Cleaning and sorting of rubble
- Reconstruction of the mosque according to its original form including replacing any preserved features
- Plasterwork identical to the preserved features
- All finishing works

Reconstruction of all outbuildings, including all visitor amenities

A26 – C24 - Al-Imam Mohsen shrine and mosque

- Excavations to be carried out in the destroyed sanctuary in order to find any remaining ancient features from the tomb
- Restoration of the features and reconstruction of a simple dome
- Restoration of surrounding features, wall and cemetery
- Structural repairs to the mosque
- Restoration of the exterior decoration
- All interior finishing work and joinery
- Refurbishment of the spaces used for ancillary functions (ablutions, etc.).

A27 - Sheikh Qadhib Al-Ban mosque

- Demining of rubble
- Cleaning and sorting of rubble

- Reconstruction of the mausoleum according to its ancient form by replacing the recovered features
- Reconstruction of the mosque in a freely selected form, with the possibility of reintegrating the decorative features from 1957 A.D.
- Reconstruction of all outbuildings.

A28 - Al-Hamiden / Al-Mahmuden

- Conduct an investigation to determine if all the damage has been repaired.
- Possible restoration work on any features that may have been vandalised.

B01 - Al-Tahira of the Chaldeans church

- Demolition of any non-recoverable external parts
- Repair the holes in the masonry
- Replacement of the sculpted features, and any necessary additions
- Replace missing marble flooring and wall coverings
- Rehabilitation of the plaster and paintwork
- Investigation into the sinking of the church and implementation of appropriate solutions
- Repair of the exterior decorations and the bell tower, replacement of the statue on top of the building
- Construction of visitor amenities, a home for the caretaker's family and shops, essential to the church's economic survival.
- Check the waterproofing

- Replace all exterior metalwork
- Replace the wooden door of the choir
- Replace the main altar

B03 - Mar Isha'ia

- Demining, removal and sorting of rubble
- Consolidation of surrounding buildings
- General reconstruction, including dismantling and reassembly of undestroyed components that have moved too much to be left in place
- All related finishing work
- Restoration of the sculpted elements found, including gluing, camouflage and possible additions
- Demolition and reconstruction of the building bordering the courtyard, with the installation of simple accommodation and amenities for visitors

B04 - Mar Yohanna

Any work on Mar Yohanna can only be done after, or in parallel with, the restoration of Mar Isha'ia, which will concentrate the ancillary functions (reception of worshippers and visitors, amenities). Concerning the Mar Yohanna church itself, the existing church could be cleaned and consolidated, and rain protection fitted, without necessarily trying to restore it to previous state made obsolete by the reuse of the main door in the Mar Isha'ia church.

- Demining, removal and sorting of rubble

- Reinforcement of the existing structure, with the addition of arches where they have not yet completely disappeared, installation of tie rods and buttresses
- Clearing and treatment of the surrounding area, especially the cemetery area
- Restoration of the sculpted features recovered, including gluing, camouflage and possible additions

B07 - Al-Tahira of Qal'a

- Demining, removal and sorting of rubble
- Consolidation of surrounding buildings
- General reconstruction, including dismantling and reassembly of undestroyed components that have moved too much to be left in place
- Reinforcement of the parts under the street and the neighbouring church
- All related finishing works
- Restoration of the sculpted features recovered, including gluing, camouflage and possible additions
- Demolition and reconstruction of the building bordering the courtyard, with the installation of simple accommodation and amenities for visitors

B10 - Church of the Dominicans - Church Al-Sa'a

The Al-Sa'a church is probably the most obvious sign of Mosul's multiculturality and its conservation is indispensable. However, the question of its future, as well as that of the monastery, will

have to be considered from a practical point of view. Here, the assumption is that there will be a complete renovation and reconstruction.

- Demining, removal and sorting of rubble
- Restoration of exteriors, bell tower, crosses and coverings
- Restoration of all vandalized parts (altar, crosses, etc.)
- Reinstallation of a bell and clocks
- Restoration of the painted decor
- Replacement of all joinery
- Reconstruction of the demolished part of the monastery, all included
- Repair of all the networks, sanitary facilities etc. of the monastery
- Re-establishment of a library open to the public

B11 - Mar Toma of the Syrian Orthodox church

Urgent action is required to save the structure of the building, which has been weakened since the liberation of Mosul by continuous infiltration due to the poor quality of the water supply networks. In addition to these emergency measures, it is important to restore the building's functionality and the valuable heritage items it contains.

- Demining of the few locations that contain rubble, and of the cemetery.
- Installation of effective waterproofing from the street
- Structural reinforcement, rebuilding the masonry, possible installation of tie rods

- Installation of an effective sealing system
- Laying of joinery
- Repairing coatings
- All other finishing work, electricity, water, etc.
- Restoration of the carved features
- Restoration of part of the outbuildings, and reinstate amenities for visitors.

B12 - Mar Toma of the Syrian Catholics church

- Reassembly of the demolished sculpted items and the last remaining altar.
- Replacement of the external facing stones or replacement with plaster
- Rehabilitation of the plaster and paintwork
- Rehabilitation of visitor amenities, a home for the caretaker's family
- Repair of the entire waterproofing system
- Replacement of all exterior metalwork
- Repair of all adjoining buildings: Reconstruction of destroyed or weakened walls, repair of missing concrete slabs, replacement of all doors and windows, and all finishing work.

B13 - Mar Gorgis church

- Solving structural problems with suitable tie rods and buttresses
- Reconstruction of the terrace at street level and access staircase

- Treatment of underground water infiltration issues
- Recovery of all exterior plasterwork
- Rehabilitation of the internal plaster and paintwork
- Rehabilitation of visitor amenities
- Checking for leaks
- Replacement of all exterior metalwork

B14 - Meskinta church

- Simple repairs to the damaged carvings, reassembly of the demolished parts.
- Replacement of the external facing stones, or replacement with plaster
- Complete the demolition of the platform at the bottom of the church
- Replace the missing marble flooring and wall coverings
- Rehabilitation of plaster and paintwork
- Repair of the exterior decorations and the bell tower, replacement of a top flower
- Rehabilitation of visitor amenities, a home for the caretaker's family
- Checking the waterproofness
- Replacement of all exterior metalwork
- Replacement of the main altar
- It may be possible to restore the ground to its original level

B15 - Mar Shem'un Al-Safa church

Given the condition of the high terrace, it will be assumed that

the church itself is not in ruins. A complete restoration is therefore conceivable and would be of great heritage interest.

- Demining, removal and sorting of rubble and rubbish from the whole plot
- Reconstruction of an effective protective wall around the entire perimeter of the plot of land
- Structural reinforcement, rebuilding of the masonry, possible installation of tie rods
- Reassembly of collapsed vaults
- Installation of an effective sealing system
- Laying of joinery
- Repairing the coatings
- All other finishing work, electricity, water, etc.
- Restoration of carved features
- Restoration of the reception building, with reinstatement of amenities for visitors.

B16 - Mar Hudeme church

Given the past and present state of the Mar Hudeme church, it is difficult to define a reasonable strategy for its restoration. Although the main heritage feature has disappeared without any possibility of it being recovered, the plan and configuration of the old church is still of interest, as well as its intercessional function for both Christians and Muslims, which it would be a pity to lose. A restoration could be coupled with action on the mosque, both of them being intimately linked. However, the mosque seems to have already been restored in the year 2019.

- Demining, removal and sorting of rubble
- Removal of all concrete parts built in the 1970s A.D.
- Reinforcement of the old parts to ensure their stability, especially the parts under the courtyard of the mosque.
- Installation of a new floor in the lower part detached from the old masonry with an access staircase, and an adapted roof
- Putting the chain and the remaining carved features back in their original places, after restoration
- Restoration of the reception building, with reinstatement of amenities for visitors.

C02 - Sheikh Fathi shrine

A donor appears to have taken over the financing of the reconstruction of the site. However, it is important to investigate in order to find the heritage features that were in the old sanctuary. If they have not been taken into safekeeping in a museum, where are they? If they had been reintegrated into the modern building, it would be worthwhile to conducting a detailed on-site investigation to find out where Daesh sent the rubble from the buildings destroyed in July 2014, an investigation that also relates to a large number of historic buildings in the city.

C03 - Imam Yahia abu Al-Qasm shrine

Assuming that all the rubble looks still in place, pushed down the slope towards the Tigris River (this needs to be confirmed), a complete reconstruction using partially the original materials

could be envisaged. The greatest difficulty remains the restitution of the interior plaster and *muqarnasat* bas-reliefs. It should be noted that the building belongs to the Shi'ite community, which had disappeared from Mosul, but it is likely that it is still owned by the Shi'ite Waqf.

- Sorting rubble
- Extensive historical and documentary research and restitution of the building
- Reconstruction with available materials and additions as required
- Reconstruction of the ancillary spaces.

C06 - Panjah 'Ali shrine

There is little left to do now that the building has completely disappeared and the interesting features have been removed. However, it would certainly be interesting to put up a descriptive and explanatory sign on the site, to preserve its memory.

C07 - Imam 'Awn Al-Din shrine

From a heritage point of view, the restoration and reconstruction of the mausoleum of 'Aw Al-Din is perhaps the most interesting operation to be carried out in the old city of Mosul, along with the minaret of the Al-Nuri mosque. The greatest difficulty lies in the reconstruction of the *muqarnasat* of the internal dome, which is very technical and delicate work.

- Sorting and demining rubble
- Extensive historical and documentary research and

drawings reproducing the building
- Reconstruction using available and additional materials as required
- All finishing works
- Reconstruction of the metal door as at the time of the last restoration
- Stone restoration
- Plasterwork to repair the *muqarnasat* of the inner dome
- Rehabilitation of the house of the cemetery caretaker.

D01 - Khan Al-Gamrik Al-Kebir

The work was entirely financed by the 'Abd Al-Jalili family, the owner of the premises. Although privately owned, the site is open to the public and deserves special attention. Consideration could be given to the regenerating the site for use as a place for relaxation and cultural activities, as is often the case with caravanserais in tourist cities: the example of Diyarbakir, a little further north, could be an interesting source of inspiration.

E04 - Hammam 'Abid Agha

- Masonry work to save the structure, including the installation of metal tie rods if necessary
- Repair of the interior and exterior coatings
- Installation of appropriate waterproofing and management of rainwater
- Refurbishment of the plumbing system and installation of all the appropriate materials

- Laying the tiles and marble
- All finishing work (carpentry, electricity, etc.)
- Implementation of site management

H01 - Main Synagogue

It is of course impossible to count on the Jewish community returning to Mosul. However, if conditions in the city improve, this could allow for an excavation and the safeguarding of what remains of the main synagogue, and perhaps even a reconstruction if the sufficient documentation is found.

- Removal and sorting of rubble
- Reinforcement and completion of the preserved masonry
- Documentation work, in particular with the Mosul diaspora in Israel
- Local conditions and documentation permitting, partial or total reconstruction of the building, including all works.

H02 - Sassun Synagogue

Of course, we cannot count on the Jewish community returning to Mosul. However, it is important to safeguard the building, which is an important mark of the city's past cultural diversity.

- All the masonry work on the destroyed parts and reinforcement of the fragile parts
- Installation of metallic tie rods
- Repairing the coatings
- Restoration of paintings
- Replacing the missing joinery

- All finishing works
- Refurbishment of visitor amenities.

I01 - Bashtabiya

Of course, there is no question of returning the fortress to its past appearance. Even trying to stop the slippage towards the river already in progress is an overly costly option. The objective of any intervention would be to conserve and strengthen the existing structure and secure visits.

- Repairing the mortar, repairing the plastering leaving the stones visible
- Repairing and protection of the edges of the old broken sections
- Cleaning and removal of rubble that impedes legibility internally
- Creation of a safe pathway through the building, with a guardrail
- Planting a garden with benches and waste bins in the wide space on the inner side.

I02 - Barudkhana

The Barudkhana is not as historically valuable as other buildings, so it would be appropriate to find a suitable new function which would give it a purpose and make its rehabilitation profitable. This could be a restaurant or shisha bar, for example. Work could be done to enhance the terrace formed by the old ramparts, and

the project could also restore the small old building some one hundred metres to the north.

- Repairing the mortar and masonry, repairing the plasterwork, leaving the stones visible on the outside of the rampart, and plain on the inside.
- General restoration of the rainwater drainage system, partial destruction of the terrace, replacement of the acroteria, bitumen sealing and installation of downspouts
- Repairing and protection of the edges of the old broken sections
- Installation of woodwork, possible mending of the windows jambs
- Laying a suitable floor
- Treatment of the surroundings, including earthworks and supports, installation of tables, pergolas, etc.
- Implementation of all works adapted to the future function of the building
- Laying of general electrical networks.

I03 - Qarasaray palace

In view of the extensive documentation collated a century ago, an ambitious campaign to restore the decoration could be envisaged without encountering too many ethical problems. At the same time, the renovated structure must be given a function, such as an exhibition venue.

- Reinforcement of the structure
- Repairing of coatings and protection of the edges of old

broken sections
- Installation of an effective rainwater sealing and drainage system
- Close rooms off with a wall or other means
- Enhancement of the surrounding remains, establishment of a secure route including along the river
- Restoration of plaster decoration, study of the polychromy to be refined
- Setting up reception structures adapted to an exhibition venue (reception desk, amenities, etc.).

TABLE OF ESTIMATED COSTINGS

The following table gives an idea of budget, excluding the costs of the financer and the operator, but including a proportion of the project management cost.

n°	NAME	FUNCTION	MIN k$	MAX k$
A01-A02	Al-Omawi	Mosque	100	250
A03	*Al-Nuri*	*Mosque*	-	-
A04	*Al-Mujahidi / Al-Khidhr*	*Mosque*	-	-
A06	*Nabi Jirjis*	*Mosque*	-	-
A07	Al-'Omariya	Mosque	100	250
A08	Khuzam	Mosque	100	250
A09	Sheikh 'Abdal	Mosque	250	500
A11	*Sultan Uweis*	*Mosque*	-	-
A13	**Al-Aghawat**	**Mosque**	**250**	**500**
A14	Al-Basha	Mosque	50	100
A15	*Al-Imam Al-Baher*	*Mosque*	-	-
A16	Al-Rab'iya	Mosque	250	500
A17	Al-Ziwani	Mosque	100	250
A18	*Nabi Shit*	*Mosque*	-	-
A20	**Al-Na'maniya**	**Mosque**	**100**	**250**
A21	Al-Shahwan	Mosque	1000	1500
A26	Al-Imam Mohsen	Mosque	500	750
A27	Qadhib Al-Ban	Mosque	250	500
A28	Al-Mahmuden	Mosque	0	0
B01	**Al-Tahira of the Chaldeans**	**Church**	**500**	**750**
B03	**Mar Isha'ia**	**Church**	**500**	**750**
B04	Mar Yohanna	Church	100	250
B07	**Al-Tahira of Qal'a**	**Church**	**500**	**750**
B10	**Al-Sa'a (Our Lady of the Hour)**	**Church**	**750**	**1000**

B11	**Mar Toma of the Syriac Orthodox**	**Church**	**250**	**500**
B12	Mar Toma of the Syriac Catholics	Church	250	500
B13	Mar Gorgis	Church	250	500
B14	Meskinta	Church	250	500
B15	**Mar Shem'un Al-Safa**	**Church**	**250**	**500**
B16	Mar Hudeme	Church	100	250
C02	*Shaikh Fathi*	*Sanctuary*	-	-
C03	*Imam Yahia*	*Sanctuary*	-	-
C06	*Panja 'Ali*	*Sanctuary*	-	-
C07	**Al-Imam 'Awn Al-Din**	**Sanctuary**	**1500**	**2500**
D01	Khan Al-Gamrik	Caravanserai	50	100
E04	Hammam 'Abid Agha	Public baths	500	750
G01 to G15	*Private homes*	*House*	-	-
H01	Great Synagogue	Synagogue	1000	1500
H02	Sassun Synagogue	Synagogue	100	250
I01	Bashtabiya	Fortress	250	500
I02	Al-Barudkhana	Gunpowder magazine	100	250
I03	**Qarasaray**	**Palace**	**500**	**750**
	TOTAL k$		**10 750**	**18 450**

In this table, buildings which have entirely disappeared have not been budgeted (in italics in the table), and the Al-Nuri mosque is treated as a separate entity. Ten buildings of major artistic importance which could be restored are shown in bold.

In total, there are 31 buildings which could be renovated for a budget of 10 to 20 million dollars. This injection of funding would primarily benefit the local economy. Of course, these figures are debatable and for each project the final budget would depend on the specific vision of the architect in charge. However, this overall assessment shows that by keeping a tight rein on the resources mobilised it is possible to have a broad, long-term impact at a reasonable cost.

CONCLUSION

The stated ambition of this work may seem to be over-reaching given its simplified presentation. The latter certainly needs to be completed and the survey reinforced with more in-depth investigations. However, it is now possible to imagine in what direction future efforts might be focused.

First of all, constituting an accurate corpus of vocabulary, and a multi-lingual technical guide would appear to be indispensable for a genuinely scientific approach to the future restoration work. This could then form the basis of specialist training which could be delivered in Iraq, a country where responsibility for heritage is generally conferred on archaeologists. As competent as they are, these archaeologists often have a museal approach, rather than that of a living, breathing heritage. Yet, the ultimate aim is to reappropriate and revive this heritage.

It would also be useful to broaden the scope of this study to the whole province of Nineveh, which contains just as many treasures as its capital Mosul. This heritage is also under threat, for the same reasons as in the city itself. But the most urgent need is a study to inventory the vernacular heritage across the whole region and build an analysis of different types, by community and materials used. Ultimately, it is this shared heritage, which is most at risk of disappearing entirely with the advent of modern technology.

In the meantime, we hope this work will have contributed to helping people better understand, know and love this city of Mosul, placing it again in the context of its long history, when the news only shows us ruins and desolation.

POSTFACE

REHABILITATION AND RECONSTRUCTION GUIDELINES

BY PROFESSOR AMIR ABDULLAH ALJUMAILI,
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I am delighted and honoured to have been asked to write this postface to the report "Report on Heritage Buildings in Old Mosul, the historic city centre of Mosul" by Guillaume de Beaurepaire.

I very much enjoyed reading this report, first and foremost because it was produced by an architect, and experience shows us that architects are perfectly placed to provide a complete overview of the heritage and old buildings in a city. Furthermore, an architect is able to conceive and imagine how any given built structure, its walls, columns and ceilings would have presented before they were damaged.

Here in the East, we have an example of a successful experiment of this kind in the work of the Egyptian architect Fareed Shafi'ee and his precious study Arabic and Islamic Architecture.

I found consider this to be an excellent report because it covers most of the archaeological and heritage sites, both secular and religious, located in the old city of Mosul. It also refers to neighbouring sites surrounding the city of Mosul.

This is also the most recent study of the archaeological and heritage buildings in Mosul, and the researcher used modern methods and technologies including methods used in modern archaeology to produce accurate and comprehensive data. These data provide a highly accurate image of the site, including: the site coordinates (GPS), GIS maps, the name of the site in English and Arabic and its type (religious, secular etc.), in addition to the categorization of the building: (mosque, shrine, church, house, gate...etc.), date of construction, reconstruction and maintenance undertaken, the owner of the site, its location, the estimated level of damage, the estimated surface area, the estimated cost of the reconstruction, the estimated level of complexity, the estimated duration of works, the estimated conservation challenges, the data required in relation to the need for multidisciplinary rehabilitation teams, international expertise and specialist manpower, as well as the value of the site for the local communities.

Concerning the methodology adopted by the researcher, he provides us with samples and models of Mosul artifacts and architecture related to various eras in the city's history. He also mentions the most important previous studies and works despite omitting the studies conducted by Mosulite authors such as Ahmed Qasim Al-Jum'a, Ahmed Al-Soofi, Etimad Al-Qusairi, Dr. Yousif Habbi, Dr. Putrus Haddad, Benjamine Haddad and others. Moreover, the researcher provides a glossary of terms, which are relevant to Mosulite architecture and arts, as mentioned in the study.

For more accuracy the researcher prepared a map of the heritage sites included in the study, which I was able to personally check and complete where necessary, although some of these no longer exist, and others have been totally destroyed.

Ultimately, I expect that this important study will be of great value to the academics in the field of archaeology and to the local society of Mosul. It will also serve as a guide for rehabilitation, reconstruction and maintenance teams, who will be able to make use of the data provided to successfully complete their work, study the historical geography, and restore buildings to their former glory before the destruction or damage sustained.

OPENING MOSUL UP AGAIN TO THE CITIZENS OF THE WORLD

BY YANNICK LINTZ

Mosul has its own special place in the recent history of heritage disasters. This city in the Nineveh plain, on the banks of the Tigris, replaced Nineveh as the ancient capital of Mesopotamia at the time of the Arab invasion in 641. It continued to play a key strategic role in this central territory of the Middle East between Iran and its various capitals; Baghdad, the political and religious epicentre of the Muslim world as of the 9th century; and Syria, itself regularly caught up in the geopolitical orbit of the Turkish sphere of influence. Up until the city's occupation by ISIS in the summer of 2014, Mosul was not particularly present in Western minds. However, the new geopolitics established by ISIS, which made the city its capital, definitively drew international attention to Mosul. The declaration made by Abu Bakr Al-Baghdadi proclaiming himself caliph, the political and religious leader of the Islamic world, was relayed by the media worldwide, focusing a spotlight on the city.

The heritage tragedy of Mosul is not a recent phenomenon. Almost since its foundation, the city has constantly been on the frontline of territorial and military disputes. In 1261 A.D./ 659 H., we know from numerous Arab sources that the city was besieged,

suffering looting and destruction, first by the Mongols and immediately afterwards by Tamerlan. In 1743 A.D./ 1156 H., Mosul was also at the centre of a war between the Ottomans in Istanbul and the Safavids of Ispahan. The city was then besieged and partly destroyed by the Iranians. This repeat cycle of history created a martyred city, which was not spared during the 20th century. During the Second World War, Mosul was affected by the short Anglo-Iraqi war involving aerial battles opposing the British and the Germans who had planes based there. Subsequently, from 1958 A.D. onwards, the year the Republic of Iraq was established, the city was affected by the repercussions of conflicts with the Kurds and the war with Iran from 1980 A.D. to 1988 A.D.. Finally, during the American operation which ended Saddam Hussein's regime, Mosul was occupied by the Americans from 2004 to 2008. The city, and in particular the museum, were then destroyed and looted by different local and foreign groups and traffickers. This review of the main episodes in Mosul's tragic history, obviously does not minimise the recent human and heritage tragedy suffered since its occupation by ISIS. It does, however, serve to help us remember and understand that the heritage diagnostic established by Guillaume de Beaurepaire in his study, is clearly the result of this long and complex history of destruction and reconstruction of a city where recent events have today led to a further destruction.

The liberation of the city by the Iraqi army and the US-led coalition forces, took place on 9th July 2017. The destruction of heritage

was part of ISIS' propaganda to show its determination as much towards the West, as to the Shiite Muslim and the occupied territories. This is why, as of July 2014, videos were circulated showing the dynamiting of the city's historic monuments including the tomb of the prophet Jonah, as well as mosques. In addition to this deliberate destruction, further damage was caused by the military operations launched to liberate the city. Finally, on 21st June, with the Iraqi army just fifty metres away, ISIS blew up the Al-Nuri mosque, where Abu Bakr Al-Baghdadi had proclaimed himself caliph in 2014.

These episodes revealed some of the extent of the tragedy but did not allow us to understand it fully. The time had now come to appraise the situation with a view to rebuilding. It was at this precise moment that Guillaume de Beaurepaire, architect, undertook this novel and precious work.

In what way is this study novel? Having worked with my Kurdish colleagues from the University of Erbil and the Antiquity department since 2016, I have an idea of the status of the Iraqi's documentary knowledge of the city of Mosul. A photographic inventory of its monuments was undertaken by colleagues from the University of Erbil and Iraqi students, some of whom came to finish their PhD theses in Paris. This allowed me to view thousands of precious photographs of Mosulite heritage, some taken just before the invasion of ISIS in July 2014. The only downside was that the photos were not accompanied by a historic and

architectural study. Furthermore, since 2016 the Antiquities department in Erbil has been keen to develop methods for recording and documenting heritage, as it has understood that a simple photographic inventory is insufficient.

This topographic, historic, stylistic and architectural study by Guillaume de Beaurepaire testifies to the French method for recording heritage status which Prosper Mérimée began in the 19th century and which our professionals now perfectly master. Guillaume de Beaurepaire showed great courage in going to Mosul to undertake this field study. Knowing the security protocol required to visit a territory still undergoing mine clearance operations, I have to say that I greatly admire his determination and spirit of exploration. With great method and rigour, he has filled the gaps identified by his field study with research using historic sources from Mosul and aerial photos, which led him to uncover a number of precious old photos. This work resulted in a list and map of around 150 buildings identified in the old city and surrounding area. Many of the buildings identified are religious (mosques, mausoleums, churches, synagogues). The city's secular urban heritage (castles, palaces, caravanserais etc.) has long been either rebuilt, transformed or abandoned, as the example of the Qarasaray shows us.

The detailed files produced by Guillaume de Beaurepaire for just over forty of these buildings are composed of a short presentation, a history of the building, a status report and general recom-

mendations concerning a possible future restoration, including a budget. They form a strong basis for historians of general or architectural history interested in studying Mosul's heritage. However, they can also form the basis for an initial approach to an urban renovation programme. Today, this is the priority in terms of its dissemination. We all know that post-war reconstructions very quickly deteriorate into real estate speculation or emergency operations. It is therefore important that this report finds its way into the hands of the actors involved in this reconstruction. Seeing the rather catastrophic state of these buildings, set out in black and white, page after page, it is clear that the reconstruction will be a slow process, no doubt progressing in spurts as private funding is obtained for a given building. However, this work also tells us that thanks to this study the concept of historic heritage, shared increasingly widely across the countries of the Middle East, can also become an avenue for working on the future urban and cultural promotion of the monuments of the city of Mosul, once again open to the citizens of the world.

My final wish is that this work is made available to school children in Mosul, those who will inherit this history and this heritage, so that this discovery of their physical past can contribute to helping them heal from their psychological suffering.

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VOCABULARY

Eiwan / Iwan: [Transverse vault in a house covering an open space in the courtyard via which the ground floor rooms are distribute.]

Farsh: Dark blue stone derived from gypsum, commonly used in the Nineveh plain since antiquity.

Jess: Plaster produced by cooking *farsh* stone.

Kufi: Type of angular calligraphy used on monuments, often highly decorated. It is the most archaic form of calligraphy.

Masjed: A small neighbourhood mosque.

Mihrab: Niche in Arabic. More specifically designates the niche which indicates the direction of Mecca or the *qibla* in mosques and sanctuaries.

Minbar: Mosque furniture, a sort of staircase from which admonitions are delivered.

Muqarnas (pl. *Muqarnasat*): Decorative multi-faceted motif primarily used to soften the transitions between volumes.

Naskh: A type of rounded calligraphy.

Qibla: Name designating the direction of Mecca. The wall of the *qibla* in a mosque is the one the orants face.

Royal door: In eastern churches, the door which separates the choir from the nave.

Waqf: A charitable structure most commonly linked to a mosque or sanctuary, endowed with inalienable assets and sources of income from which it benefits.

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PHOTOS CREDITS

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TECHNICAL INFORMATION

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The dates are given in A.D. (Anno Domini)/ H. (*Anno* Hegirae) format until 1919. From 1920 onwards (end of the Ottoman Empire and beginning of the British mandate), the dates are mentioned in A.D. only.

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The book "Mosul heart-to-heart, an architect's appeal to revive the city's endangered heritage" is a historic milestone. It takes the form of an investigation into the heritage of Mosul exploring the periods, styles, materials, techniques and future perspectives, and is the work of the French architect Guillaume de Beaurepaire, who spent 3 years working in Iraq and developed a passion for Mosul and its heritage.

This remarkable study, enhanced with maps, plans, sketches and photos, highlights the fundamental characteristics of the built heritage of this major Iraqi metropolis. It is also an extraordinary inventory, in which the author documents in detail around 150 monuments that make the old city of Mosul part of the world's heritage, despite being so little explored.

Nothing pre-destined the Norman Guillaume de Beaurepaire to become inextricably linked with Mosul. He does not speak here as a native Mosulite, but someone whose heart has been won over by the city. Having set out to discover this city with its history stretching back millennia, he was dismayed by the terrible fate of the people of the city and their heritage at the start of the 21st century, in particular in the hands of ISIS, from 2014 to 2017.

This book is not only an appeal from its author to revive the historic city of Mosul by rebuilding its heritage, but is also intended to be a practical architectural guide for future generations. Saving this endangered heritage will not only repair the past, giving Mosul a more acceptable face to show to the world, but will also renew the identity and spirit of this city, that humanity has known since it has been able to recount its history.

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